

TEAM LEADERSHIP: THE TWENTY FIRST CENTURY CHALLENGE,
A CASE STUDY OF THE TIDINGS OF FAITH MINISTRIES INC. JOS, NIGERIA

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DEDICATION

This Thesis is dedicated to the Almighty God, the maker of the ends of the earth and the source of all life and to my faithful wife and loving companion Pastor (Mrs.) Adebimpe T. Ikeh.

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ABSTRACT

The research work was on the twenty first century church leadership: A case study of the Tidings of faith Ministries Int. Inc. Jos. The purpose of the thesis was to critically evaluate the impact of institutional leadership style prevalent in the leadership of the churches in Africa and particularly in the Tidings of Faith Ministries International Incorporated, to analyze its strengths and weaknesses while comparing with other leadership styles to justify a preference for a more contemporary style of leadership model in the 21st century, notably the team leadership model

The research findings reveal that the institutional leadership which was the leadership system instituted by the early British church missionaries who brought the gospel to Africa, was good enough and served its function at that time purposefully. However the research findings show that as we move further into the 21st century this mode of leadership constantly becomes inadequate for the church and especially the Tidings of Faith. The research revealed that the institutional leadership has failed to address the all important question of leadership distance between the clergy and the laity. It revealed that the clergy has been saddled with the cumbersome work of running almost every aspect of the ministry responsibility while the laity becomes almost always spectators.

The research further revealed that there is no conscious attempt within this ministry to train and make competent some outstanding members of the laity by involving them in everyday leadership with a view to developing leadership continuity as we proceed into 21st century.

As a credible alternative the research proposed team leadership mode as an effective and 21st century friendly option for the Tidings of Faith in the years ahead.

Based on these findings a number of vital recommendations were made to enhance the administration of this mode of leadership towards the growth of the church, which include strategies to manage conflict and moral issues, as well as trainings for laity and mentoring programmes for the next generation of church leaders.

INTRODUCTION

This thesis focuses on the search for a vital, resourceful, effective, and visionary leadership model that can be successfully applied to pilot the affairs of the 21st century church to meet the needs of God and men. It will attempt to show the various weaknesses of the status quo, the institutional leadership structure. It will also identify its limitations and as well the systemic problems and challenges the church will be exposed to if this model is not checked and replaced by a more visionary and contemporary model of team-oriented leadership.

This research poses the question: How can the church of Christ bridge the leadership gap between the clergy and the laity? The answer to this question is expected to address other core questions such as: (a) To what extent can one man do almost all the ministries of the local church? (b) Can the present pyramid, solo, leadership model survive and indeed provide the needed environment to adequately prepare, nurture, and disciple numerous saints who are expected to multiply in number as we proceed into the 21st century? (c) Could a team model of leadership be a more effective option?

Chapter One will explore and analyze the systemic problems and obvious challenges currently posed by the institutional church leadership, its consequences and historical limitations. It will then further proffer a paradigm shift to a more active and people-oriented team model for the 21st century.

Chapter Two will provide the theological and biblical foundation and framework for the 21st century leadership model to be rooted to justify its

implementation and global application. It will analyze the Old Testament model while comparing with the New Testament with a view to deriving an enviable model for the church of tomorrow.

Chapter Three will examine resource materials through the literature review that spelt clear thoughts and vital contributions to the subject in question. It will also look at literature resource materials that deal with general definitions and practices of leadership not only in the church but in the world, as well as in other religions of the world.

Chapter Four will show the emergence of a new paradigm, from the analysis of research data. It will demonstrate how a team model may provide the most effective leadership model for the 21st century. It will also develop micro models for managing and handling people as an integral part of the concept of team leadership for the 21st century. Finally, Chapter Five will provide assessment, evaluation and outcome of the research and a general overview and summary for the rest of the thesis.

CHAPTER ONE

THE NECESSITY OF A CONTEMPORARY TEAM LEADERSHIP MODEL FOR THE 21ST CENTURY

Alexander Strauch commenting on church leadership in his book, “*Biblical Eldership*” said with much concern:

For many people, the issue of church leadership or government... is as irrelevant an issue as the color of the church pews. Indeed, for many people the color of the church pews inspires greater interest! To these people, the organizational structure of the church really doesn't matter. The average church member's disinterest in how the church is governed needs to be challenged, however. Church government is an extremely practical and theologically significant issue.¹

The normal practice for most local assemblies today is the habit of overdependence and too much expectation from the head pastor, a structure that has its focal point of ministry surrounding this one man. The pastor is viewed as the professional clergy who is expected to know everything, understand everything, and answer every question asked by members. As an employee of the church, in most cases, the pastor finds that most ministry functions are consciously or unconsciously left for him to do. As a result, the local church almost resembles a kind of a spectator church. In this setting the laity will only sit, listen, sing, and pray while the pastor or paid staff does most everything else in the local body. Not only is this unbiblical but it also denies the *every-member* ministry of the New Covenant priesthood. Of course, not every pastor structure will function as indicated above. However, if one examines

¹ Alexander Strauch, *Biblical Eldership* (Colorado Springs, CO: Lewis & Roth Publishers, 1995), 101.

the New Testament data on these issues, one will find that the biblical view of local church structure is ignored by many in the body of Christ today.

Although I admire the zeal, love, and commitment that many of our pastors display in their ministry to the body of Christ, I contend that the local church with this structure can hinder or suppress the proper functioning of the New Covenant priesthood. The researcher will therefore endeavor to demonstrate that true biblical leadership which is adequate for the 21st century is *not* the one-pastor, pyramid model, but rather consists of team leadership. This shared leadership structure best promotes and protects the vitality of the New Covenant priesthood. First, we will be looking at history and church leadership, and then we will examine the biblical support for plural or team leadership and how this leadership model functions in the local church. Next, we will look at how team leadership promotes the priesthood of all believers.

HISTORY AND THE PREVALENCE OF THE INSTITUTIONAL CHURCH LEADERSHIP

Historically the church leadership has been entrapped in institutionalism; the leadership of the institutional church resembles a corporation with the pastor as its chief executive officer. Locked into an ecclesiastical structure, the clergy find themselves ensconced at the pinnacle of the pyramid, making them appear like experts in religion, needing no one's assistance nor contribution, and the clergy is abandoned in this caste, struggling to solve all problems and answer all the questions of the members. This theology of leadership has had more in common with the Old Testament priesthood than with the 21st century, New Testament form of priesthood.

Appropriately in another image, we can describe the pastor as performing a solo act on the theatre stage while the church members are the audience, never fellow

actors. Laypeople passively warm a pew and place money in the offering plate to create the context for pastors to perform their ministry.

Having made the pastor look like the leadership star on centre-stage, the roles left to play for the rest of the people become very minimal. In the institutional church there is a clear line of demarcation between spiritual and non-spiritual matters, while the clergy handles most of the spiritual matters. There is very little room left to involve others who may have the potential and posses the basic leadership qualifications listed by Apostle Paul to Timothy in 1 Timothy 3. Now as we explore the 21st century church and its leadership we see and prepare to embrace a new paradigm shift from the church as an institution to the church as an organization. The juxtaposition of these two concepts will serve as a framework for this research.

Today the leadership of the church in Africa, Nigeria, and particularly the Tidings of Faith Ministries International Inc. has been affected by this institutional leadership concept as handed down partially by the early church missionaries from Europe and England, through whom it received the gospel of the kingdom and majorly as a result of the influence of the African traditional leadership structure that concentrates authority of the traditional ruler. For many years the church leadership revolved around the trained clergy to whom they look for answers to nearly all their questions. The clergy tried to answer all their questions, meet all their needs and attempt to be there at all times. The more converts there are in the church, the more difficult it became for the clergy to lead them, thus resulting in retarded spiritual growth and development.

With more stress on the pastor who acts as a one-man show, his health and life-span depreciate fast, while the effectiveness of the local church also dwindle, sometimes to complete extinction.

The researcher identifies with Carson Pue's question,² which observed that in the post World War II, Christian leaders who emerged on the international scene with such vision and energy in the 1950s have largely moved off the stage today. They have built denominations, parachurch organizations, and other ministries that require a high degree of leadership competency, yet there are not many young leaders rising up to take their place. Why is that? Will this problem exist if church leaders followed biblical mentorship example as laid down by the Apostle Paul in 2 Timothy 2:2? The Apostle Paul said to his spiritual son Timothy, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." I tend to agree with the fact that leadership is not successful until it becomes successive.

Many growing young leaders today have learned so much from the direct mentorship of those they served under, possibly more than they have learned from books. Though much is derived from reading books, so much more will be accomplished in church leadership if leaders can groom the younger ones by including them in their leadership teams and displaying their lives as models for them to emulate. Then the church of tomorrow will be better for it, as continuity and stability will be guaranteed.

Reasoning from this point of view, therefore, the researcher considers Timothy as highly privileged to have someone like Paul around him to whom he could look as

² Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids, MI: Baker Books, 2005), 56.

a model for his own life, and expect those under him to take from him a cue on leadership. This research is seeking to explore the leadership potentials for the 21st century church. This church is expected to be more informed, more technologically adept, more hungry for deeper spiritual truth and larger in population. This church is expected to be an organism where members have been called out of the audience to become players on the stage. It will also be a church where everyone will have a part to play and every believer will become a necessary part of the drama that God is producing, while pastors and people alike will no longer be a professional union of actors.

LEADERSHIP: A GENERAL OVERVIEW

Every organised system of the world – political, economic, academic and even ecclesiological – rises and falls with the impact of leadership. The word “leader” came to be in the English language in the year 1300, Oxford dictionary (1933 edition)³ consequently the word “Leadership” emerged in 1800. Since then a number of scholars such as John Kirkpatrick, John Maxwell, John White, Oswald J. Smith, Anthony D’Souza, Martin Sanders, and J.A. Ilori have undertaken numerous researches and published books and journals on the subject of leadership in effort to seek out a most effective global leadership strategy.

The word leadership can refer to:

- The traits, behaviour, influence, interaction patterns, role relationships and occupation of an administrative position.

³ Lois I. Watkins, *The Complete Christian Dictionary for Home and School* (Colorado Springs, CO: International Bible Society, 1997).

- Articulating visions, embodying values and creating environment for the things that can be accomplished.
- Those entities that perform one or more acts of leading.
- The ability to affect human behaviour so as to accomplish a mission.
- Influencing a group of people to move towards its goal setting or goal achievement.⁴

The place and role of leadership cannot be overemphasized since even God himself still seeks leaders with whom he will advance his work on earth. While the modern world is busy searching for effective leaders, which they could not find in the persons of Adolf Hitler nor in Idi Amin, neither in George Bush nor in Barrack Obama. God and man are also searching for effective leadership in the various branches of the Christian enterprise. God is frequently represented as searching for a man of certain quality, never men nor committee, but specific individuals with whom he will develop many others to rule the affairs of his creation. The Bible Old Testament writer, speaking for God, said, “The Lord hath sought him a man after his own heart” (1 Samuel 13:14, KJV). Also the prophet Jeremiah said, “But I beheld and lo, there was no man” (Jeremiah 4:25, KJV); and “Run ye to and fro the streets of Jerusalem and see ... if ye can find a man...” (Jeremiah 5:1, KJV). The prophet Ezekiel said, “I sought a for man that should ... stand in the gap...” (Ezekiel 22:30, KJV).

To this day, God is still looking for a man to fill this leadership gap, and as a result, the search still continues for a leader and good leadership. The Salvation Army experienced unusual growth under the leadership impact of great leaders such as Samuel Logan Brengle, who is described as a man of scholarship as well as of

⁴Robert K. Cooper, *The Other 90%: How to Unlock Your Vast Potential for Leadership and Life* (New York, NY: Three Rivers Press, 2001), 9.

singular spiritual power. His emphasis towards growth and substantial impact is on men as leaders more than anything else. He said, "Give me men to match my mountains, give me men to match my plans, men with empires in their purpose, men with era's in their brains."⁵

Samuel Logan knows that what we need is a leader who knows the value of men and understands how to construct them into a team mould to accomplish divine missions. It is a well-harnessed leadership that decides whether the lives of people will move to the uplands or remain in the lowlands. Effective leadership is encapsulated within influence, for a man can only lead others to the extent that he can influence them. It revolves on the ability of one person to influence others.⁶

Ted Engstrom said that good leaders possess such common characteristics as the ability to make things happen, to act in order to help others work in an environment within which each individual serving under him finds himself encouraged and stimulated to a point where he is helped to realize his fullest potential to contribute meaningfully.⁷ Still on the part of influence, Harry Truman said, "A leader is a person who has the ability to get others to do what they don't want to do and like it". Napoleon felt that a leader is a dealer in hope. Andrew Le Peau, on the other hand, defined leadership from the point of view of influence; he looked at leadership as any influence any person has on an individual or group to meet its needs or goals for the glory of God.

The growth of the church or any institution rises and falls with the model of leadership adopted. It is often said that behind any successful enterprise is a group of

⁵ Joseph A. Ilori, "Foundations for Christian Leadership," class lecture, Evangel Theological Seminary, Jos, Nigeria, 2000, 7.

⁶ Ilori, "Foundations," 8.

⁷ Ilori, "Foundations," 9.

competent leaders. A team of competent leadership wielding its extraordinary power provides the difference between success and failure in the church-growth enterprise. A team-based leadership will always have positive impact on the church for good as it will normally concern itself with other people who are even God's major concern. The measure of the outward quantifiable impact is first realized in its inward leadership organisation.

Effective leadership does not necessarily point to such factors as popularity, fame and money as proofs of success, it however employs pragmatic measures as a principle to quantify success much more than that leadership requires of itself an exemplary status others can copy. A leader is an example in practice. Effective leadership therefore involves both people and program. An effective leader is both responsible for and accountable to the people he is leading. He is responsible for developing a team of leaders with whom he leads and maintains standards and institutional goals and objectives that will inevitably impact the growth and development of the church. Leadership is therefore strategically placed both to influence and impact the church towards achieving its corporate goals by planning, organizing, directing and intelligently integrating doctrinal demands and the needs of the members in a way that will be productive, result-bound and beneficial.

This research will seek a church leader who serves as a shepherd to guard and to guide, whose leadership motivation provides direction for followers, while developing a team of other leaders, and creating a dynamic future for the entire church. This model of leadership will involve someone with a complete God-given responsibility and capacity to influence the church towards God's purposes and mission, someone whose leadership-wielding command generates more than enough power to grow potential leaders and to move the church forward to meet the biblical

injunction of Jesus: “I will build my church, and the gates of hell shall not prevail against it” (Matthew 16:18, KJV). A leadership that responds as “we” not “I”, it should be a strong team.

The researcher looks forward to a team of leaders working with common goals, with everyone participating with total commitment, a team of leaders that will be willing to follow the leadership with joy and enthusiasm, a team of interdependent people yet highly committed to the same purpose and calling, a team of leaders that will bring glory to God, nurture followers and create a future for the younger generation, a team of church leaders that can reproduce themselves in others.

The Effect of Poor Leadership

Today the whole world is experiencing the ugly effect of poor leadership: the global economic meltdown, America’s Wall Street effect, and Nigeria’s stock market crash. Banks are going bankrupt, big companies are folding and leaving their employees jobless, thus recruiting more and more armed robbers into the society. Nations are in crisis, and wars and deprivation of various kinds have resulted from poor leadership. Government and private establishments are all privatizing these former big organisations because of poor leadership. We are left with a big question to answer: What can take the church out of this struggle?

Institutional Leadership and Abuse of Authority in the Early Church

The use and application of authority in the administration of leadership responsibility is one of the most sensitive aspects of every leadership model and, as such, the proper use or abuse of it will affect the organisation of the church significantly. The authority a church leader bears is primarily from God, and therefore

we are accountable to God for its use. This is much more serious than if we are merely accountable to man, however, experience has shown that the institutional solo kind of leadership may tend to administer authority independently with little or no consultations, leading to more abuse of power.

Power was one of the temptations Jesus overcame in the wilderness as in this passage when the evil one said to him, “All this I will give you if you will bow down and worship me” (Matthew 4:9, NIV). In the gospel of Luke, Mary began to praise and magnify God for casting down the strong and powerful from their thrones and raising the lowly: “He has brought down the mighty from their thrones and exalted them of low degree” (Luke 1:52, KJV).

Also in dealing with his disciples we see another episode that illustrates the administration of leadership and the constant tendency and temptation to abuse same:

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him, but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, Lord, Do you want us to call fire down from heaven to destroy them? But Jesus turned and rebuked them, and they went to another village. (Luke 9:51-56, NIV)

These passages constantly reveal a tendency to abuse power when one is left with personal initiatives, but again and again we see Jesus dealing with these issues as they come up in the gospel of Matthew. “Then Jesus said to the crowds and to his disciples, ‘The teachers of the law and the Pharisees sit in Moses’ seat (Matthew 23:1-2, NIV).” They got their authority from claiming that they were in the direct birth line coming from Moses. “So you must obey them and do everything they tell you. But do not do what they do...” (Matthew 23:3, NIV). He counsels not to yield to their

authority for they do not practice what they preach. “They tie up heavy loads and put them on men’s shoulders,” making demands of holiness which no one is capable of fulfilling, “but they themselves are not willing to lift a finger to move them.” (Matthew 23:4, NIV). Recalling further he observed that they appear to be under no demand to care about the burdens of the people they are called to serve. Everything they do is done for men to see as they want to be acknowledged as being spiritual. About their attitude he said, “They make their phylacteries wide and the tassels on their garments long” (Matthew 23:5, NIV). They take advantage of their position and “covet the place of honour at banquets and the most important seats in the synagogues” (Matthew 23:6, NIV). He said further that they enjoy the special privileges of their status without question in that “they love to be greeted in the market places and to have men call them Rabbi,” (Matthew 23:7, NIV) feeding the cravings for others to respect them. Jesus strongly speaks against these types of abuses and in sharp response he advises “But you are not to be called Rabbi for you have only one Master and you are all brothers” (Matthew 23:8, NIV). He allowed no room for unnecessary hierarchy in the church leadership and relational enterprise.

Furthermore he admonished, “And do not call anyone on earth ‘father’ for you have one Father, and he is in heaven” (Matthew 23:9, NIV). He buttressed the fact that there is only One Source of Life so they must not be called teacher knowing that there is only one teacher and one source of authority who is Christ. He further emphasized that the greatest among them should be the servant. He summed up those series of instruction by telling them to humble themselves as whoever humbles himself will be exalted and those that exalt themselves shall be humbled.

Paul was careful to avoid the abuse of authority, he said, “What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without

charge, that I abuse not my power in the gospel" (1 Corinthians 9:18, KJV). Authority is always for edification and never to be abused or used to consolidate one's position. This is why Paul in his letter to the Corinthian church said, "Therefore I write these things being absent, and lest being present I should use sharpness according to the power which the Lord hath given me to edification, and not to destruction" (2 Corinthians 13:10, KJV).

Dr Neil Chadwick in his article "The Authority of the Pastor," said that John Wesley, the founder of the Methodist church, never claimed the title of "bishop" for himself and was highly critical of Francis Asbury when he heard the latter was allowing himself to be so addressed in America. Wesley wrote: "How can you, how dare you suffer yourself to be called Bishop? I shudder at the much thought! Men may call me a knave or a fool, a rascal or a scoundrel, and I am content but they shall never by my consent call me Bishop! For my sake, for God's sake and for Christ's sake put a full end to this." According to Dr Chadwick, Asbury accepted this while John Wesley was alive but not long afterward the church slipped back into these ways. He recalled the words of The British Catholic Lord Acton who wrote this in the Nineteenth Century, "Power tends to corrupt and absolute power corrupts absolutely."⁸

ABUSE OF LEADERSHIP AUTHORITY IN THE CHURCH TODAY

Abuse takes place when leaders demand total unquestioning submission and obedience, presenting everything as "the oracle of God" while subtly de-emphasising total allegiance to God.

⁸ Jon Zens "Four Tragic Shifts in the Visible Church," *Searching Together* 21 (1993): 65.

There are times when Paul refers to a clear command from Christ as in his letter to the Corinthian church, “What I am writing to you is the Lord’s command” (I Corinthians 14:37, NIV). However this is not true of every statement the one-man institutional church leadership makes. Authority is no enemy of community, or a team as we sometimes suppose, rather its enemies are tyranny which coerces obedience without legitimacy. Coercion holds sway when a leader gets his way without the consent of those affected. This is one of the distinguishing marks of a cult.⁹ Abuse happens when leaders unilaterally determine another person’s decisions and destiny, such as ministry career or vocation or even purchases. Others are to:

- Receive some personal advantage from the service of another.
- Wound the spirit of a person by harsh scolding.
- Use personal information about a person to quiet their criticism.

TEAM LEADERSHIP AND ADMINISTRATION OF AUTHORITY: A NEW TESTAMENT MODEL

A team model of leadership, as opposed to institutional leadership, encourages shared decision making and cooperative administration of authority, understanding that all members of the body of Christ are gifted. If many individuals and groups have participated in the formulation of the decision, there should be much greater acceptance of the decision by those whom it affects because they had a hand in shaping it and thus are more committed to it than they would be if it were a decision simply handed down by a higher authority. It is important to involve the participation of the people because it is an effectual means of guarding against the introduction of unworthy men into the ministry, and guarding the church against the inroads of error.

⁹ Zens “Four Tragic Shifts,” 66.

The effective authority of team leadership rests on the persuasion that each member of the team is laying his unique role based on team-approved level of competence, his freedom of participation in leadership flows from his competence as judged by others. So also does his responsibility before God. Such free and competent individuals may bind themselves by covenant into a local church and become faithful and accountable under the scrutiny and watchful eyes of others. God is often present through the Spirit in the community, and the community itself is a team of saints, of adopted sons, of freely loving persons who have all received the seal of the Spirit, and are taught by the Spirit. He has put his seal upon us, writes Paul, and given us his Spirit in our hearts as a guarantee. The community or team is the body, the very reality of Christ. Because the church is a kind of voluntary association, it is not necessary to appear to dictate, only to influence by persuasion. Authority is according to the Spirit's gifting, however, it ultimately requires approval of the people served. "Authority may reside in a position, but unless the person who occupies that position can act legitimately and effectively in the eyes of those around him, he is not viewed as a leader."¹⁰ However divine one may be persuaded one's power is, it is still a useless power unless it is accepted by those towards whom it is being directed.

Though leadership is a term shared by both Christians and non-Christians alike, the concepts and models are not the same and care should be taken not to confuse them. While the world adopts a model that lords it over the people, the church is called to adopt a different model: the servant leadership. This model is a people-friendly model. More importantly, it relies on God. Employing methods of leadership compatible with true servanthood yields more biblical results than relying on one's professional abilities, training or individual make-up.

¹⁰ Bruce Stabbert, *The Team Concept: Paul's Leadership Patterns or Ours?* (Tacoma, WA: Hegg Bros Printing., 1982), 226.

While the Apostle Paul stands out clearly as a good model of New Testament leadership, it is, however, important to note that there are no more apostles of Christ in the church today, but we may have people running apostolic ministries without the authority of such apostles as Paul, John, Peter and others whose words became Scripture. Today the church will advance better with leaders in a servant mould who can walk with others, relate with others and value the contributions of others; leaders whose power will result from their personal character; leaders who know and understand the concept of mentoring and developing a younger generation of leaders while the leadership journey advances; leaders who appreciate the fact that even among the called leaders, there is a one-to-one training, nurture and development that brings to bear their God-endowed skills and potentials.

Considering Jesus as an example in developing his disciples, one could clearly see that good leadership comes not only from formal education, but also from informal mentoring relationships. Poor or no mentoring network and weak or no team leadership may be the major reason why most of the great Christian leaders of the post World War II era – leaders such as Smith Wigglesworth (perhaps as a result of his limited education), Charles Finney, Charles Parham, and even Billy Graham – emerged with so much energy and impact on the international scene in the 1950s but today have no one to pilot the affairs of their ministry, denominations and parachurch organisations. Worthy of note, however, is the Church of England, which Henry VIII established as far back as the 1530s and which has maintained an enviable leadership succession in Africa and particularly in Nigeria.

SELF-MANAGED TEAMS MODEL: A GENERAL APPLICATION

Organizations are benefiting from the advantages of teams by using more of them in a wide variety of ways. Cross-functional teams are regularly being formed and commissioned by management of various organizations and even governments to manage projects, design or improve products or processes, resolve chronic problems or to conduct research on new equipment and technologies. Self-managed teams are active in some companies managing responsibilities associated with their everyday work. Without defining their style, many successful leaders of these teams are using self-managed team leadership principles and processes to improve their performance and to achieve the desired goals. This principle, as shown above, is biblical and contemporary.

Self-managed team leadership is quite different from traditional leadership and provides an alternative to the traditional leader's role. It affords the leader an opportunity to experience different methods that neutralize the issues often associated with the traditional leadership model. The self-managed team leader is most at home in the team-based organization where his or her style is supported and in line with the culture and values of the organization.

Ron Armstrong the author of *Self Managed Team Leadership*, a guide for team leaders, says that self-managed team leaders lead without positional authority. Traditional leaders function outside of their subordinate work group and use positional authority to provide instruction, conduct communication, develop action plans and give orders on what is to be accomplished.¹¹ If necessary, positional

¹¹ Ronald Armstrong, *Self-Managed Team Leadership: A Guide for Team Leaders* (Huddleston, VA: R.V. Armstrong Associates, 2005), 42.

authority includes the right to discipline a subordinate if he fails to comply with orders or meet requirements. In practice, the need for a leader to discipline is seldom needed or exercised, but subordinates recognize that their supervisor has the authority to take disciplinary action if the situation warrants it. Relationships between supervisor and subordinates are maintained at arm's length to ensure objectivity in making assignments and reviewing performance. The focus of the leader's attention is on meeting the needs of his supervisor and the organization. Two-way communications and positive response to a leader's direction is desirable, but not required.

Self-managed team leadership is moving inside one's subordinate work group to lead. In the self-managed team leader's role, the leader decides to permanently or temporarily set aside positional authority and to move inside the work group to provide direction, communication, group-process facilitation, coordination and support.

Armstrong noted that while team leaders do not have the power of positional authority, they do enjoy the authority that comes from:

- their ability to communicate and represent the team's interests;
- a desire to help each member to develop and use their skills;
- a demonstration of concern for each member and the team;
- the ability to facilitate group processes;
- a knowledge of the group's work processes;
- the ability to help the team to maintain its focus; and
- setting an example through one's behavior, personal values, energy and actions.

The self-managed team leader fulfills a skilled-team role similar to that of captain in a team sport, but this role does not carry with it special status. Status is not an issue because the leader maintains or accepts equal status with the other members of the group. The leader is not in a position to give orders, to define or prescribe certain levels of individual or team performance. The leader holds equal responsibility and accountability for the group's performance with each other team member. Ideas, options and collective decisions on how best to accomplish the purpose and goals of the team are encouraged and supported by the team leader.

Self-managed team leadership defines a different role for the leader. The leader is not responsible for making decisions, developing action plans or giving orders. In these situations, the team is given the responsibility, authority and accountability for managing a defined area of responsibility. When the work group is given control over one or more defined areas of team responsibility, it is the leader's role to use self-managed leadership skills and systematic processes to help the team to operate effectively and efficiently. Everyone in the group is encouraged to contribute by communicating and promoting his or her ideas, by hitchhiking on the ideas of others and by exercising judgment to narrow down ideas or options.¹² Everyone recognizes that since the group makes decisions and develops action plans, the group will also be held accountable for the outcomes of its management actions.

When a person accepts a position as a leader of a self-managed team or plays the role of a self-managed team leader, he or she accepts the challenge of becoming both an exceptional leader and an exceptional person. In effect, the team leader becomes accountable to the team for his or her leadership performance. The team

¹² Armstrong, *Self-Managed*, 43.

leader's orientation is toward meeting the needs and requirements of team members, a higher-level management authority and the organization.

Biblical Review of Team Leadership: Shared Decision Making

In the early church, the disciples practiced a kind of leadership that involved others in the everyday major leadership decision-making. After the error and consequent fall of Judas, the early church in the selection for his replacement saw the need to involve the whole church. A translation of the Bible says they gave forth their lots, meaning they cast their votes. Chrysostom says, Peter did everything here with the common consent, and he did nothing by his own will and authority. But this is followed up by a prayer for divine guidance. Again the designation of Matthias, and the seven by a team of the whole assembly served as a paradigm. Here is well affirmed that they, meaning the disciples, those addressed as men and brethren, appointed two. Also the selection of the seven in Acts 6 included the multitude. It is recorded that the people chose Greek men, and the Jewish Apostles did not veto their choice, but the proposal pleased the whole multitude and it was adopted. In Acts 15, the report did not only please the apostles and elders but the whole church, thus showing a clear involvement of the entire church in the decision-making.

Concerning the question raised in Antioch in respect to circumcision, a discussion arose, and Paul with Barnabas participated in that discussion, but made no attempt to authoritatively and unilaterally decide it. Acts 6:15-25 shows a common consent in the choice of Judas and Silas, in spite of the great gift and the grace of God upon him. In I Corinthians 5, Paul does not unilaterally discipline the incestuous man. He had no doubt what the church ought to do or of his place in its counsels, but he does not seek to by-pass it. Note also the disciplinary process taught by Jesus in

Matthew 18 the entire church decides the matter and that was taken as final. In 2 Corinthians 8:19 (NIV), representatives were chosen by the churches: “What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honour the Lord himself and to show our eagerness to help others.” There is value in a multitude of counsellors. As in the Scripture, “Where no counsel is, the people fall, but in the multitude of counsellors there is safety” (Proverbs 11:14, KJV). Plans fail for lack of counsel, but with many advisers they succeed.

The early church clearly operated in a way that honoured the people’s participation even in the selection of their leaders. Church history demonstrates the importance of a minister receiving his authority from the people. Eusebius reports the firm tradition that the choice of Simon to succeed James as bishop of Jerusalem (AD 62), was by unanimous vote of the apostles, disciples, and kinsman of the Lord. Ignatius explained that the term *cheirotonesantes* was used to refer to church election of a representative.¹³ Clement of Rome (AD 96), wrote that apostolic successors should have the consent of all the people. Tertullian (AD 198), said that elders came into their office by the testimony of the people. Cyprian (AD 249-258), who was largely responsible for the move toward episcopacy, said to the church elders, “I have decided to do nothing of my own opinion privately without your advice and the consent of the people.”¹⁴

A leader should be chosen publicly, in the presence of the people and by their decision. The church prior to the Nicaea Council (AD 325) was loosely connected by a common faith but ignoring organizational structure. The change was due to the

¹³ Jon Zens, “Building up the Body – One Man or Another,” *Baptist Reformation Review* 10 (1981): 33.

¹⁴ Zens, “Building up the Body,” 34.

political influence of the times, as well as wholesale baptism. It is also important to note that the apostles addressed letters primarily to the people not necessarily to the leaders, as seen from these passages (NIV):

- Romans 1:7: “To all in Rome who are loved by God and called to be saints, Grace and peace to you from God our Father and from the Lord Jesus Christ.”
- I Corinthians 1:2: “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ – their Lord and ours.”
- II Corinthians 1:1: “Paul an apostle of Christ Jesus by the will of God, and Timothy our brother to the church of God in Corinth, together with all the saints throughout Achaia.”
- Galatians 1:2: “To the churches in Galatia.”
- Ephesians 1:1: “Paul an apostle of Christ Jesus by the will of God, to the saints in Ephesus the faithful in Christ Jesus.”
- Philippians 1:1: “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus at Philippi, together with the overseers and deacons.”
- Colossians 1:2: “To the holy and faithful brothers in Christ at Colossae: Grace and peace to you from God our Father.”
- I Thessalonians 1:1: “Paul, Silas and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ, Grace and peace from God the Father.”

All these references point to the vital role involving as many people as possible. The researcher does not suggest every church member is a leader nor should

everyone necessarily be involved in leadership, but working together with a handful of qualified leaders will lead to better results ultimately.

Elders are to be ordained in every church. Elders, as we will see in the later part of this research, operate in cooperation with the overseer as a team. In Acts 14:23, Paul and Barnabas appointed elders in each church, and with prayer and fasting committed them to the Lord, in whom they had put their trust.” If they show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, they will ordinarily be approved of man and be esteemed very highly in love for their work’s sake.

21ST Century Mega-Church and Discipleship: A Team Leadership Model

Keith Meyer in his article “The mega church and the monastery” published in the magazine “Leadership” asked a thought-provoking question: Is “mega-church discipleship” an oxymoron? Meyer, who is a pastor at a suburban mega-church where three thousand people attend weekly, says that they have started to ask this question recently: Does our large program-driven structure overwhelm the leadership and actually create more obstacles and distractions to spiritual growth than it removes? He observed that mega-churches are now becoming giga-churches, and large churches are now facing an ongoing challenge of people management, discipleship and spiritual growth. We are starting to see a subtle meltdown in the mega-church model. Research shows that young people are leaving the church in increasing numbers and never returning. A study conducted by Willow Creek Association reveals the limited impact

of a one-pastor model of leadership for a mega-church and consequently the 21st century church.¹⁵

This now raises a question: Should the mega-church sell the suburban ranch and redistribute the membership into smaller communities throughout the city? Or is there a way to be large without losing their souls? The answer may come with a paradigm shift from the one-man model to a team model of leadership, which is the mainstay of this research.

The experience and consequent example of Jesus is a good reference point at this time, though this will be analysed with more details later in this research but needs to be mentioned at this point. Biblical history and Scriptures did show clearly that at the beginning of Jesus' ministry, he did all the preaching and teaching and ministry by himself, but as his disciples began to increase and multiply, he saw the need for a change in model. We notice that there often seems to be a crowd around him. He did not shun the crowd, but he never allowed their expectations to rule his sense of direction either. Jesus appeared to have two handy strategies, one for the crowd and one for the core disciples. He was continually and effortlessly managing the tension, perhaps that is the model we should be seeking.

Meyer in his article asked rhetorically, "Is it right to expect 3,000 church people to become maturing disciples of Jesus? Can it work without neglecting the need of the crowd?" Then he seems to suggest, "Maybe we should make the cultivation of a smaller group of future leaders our main priority."¹⁶ According to him, Wesley had large crowds where the gospel was preached through word and song,

¹⁵ Keith Meyer, "Leadership: Ministry in a Complex World." *Christianity Today International* (2009): 41.

¹⁶ Meyer, "Leadership," 42.

but he also focused on the cultivation of a smaller team of leaders. His model became so powerful that it was used to describe the whole movement Methodism. Jesus focused on developing the first team of leaders, the four disciples, and then he developed the twelve and as the crowd increased, the seventy to whom he delegated several leadership roles.

Responding to this truth becomes an important demand on church leaders to know that all one-man preaching and teaching on spiritual formation is good but never enough. The church leaders today must recognize that they are not only managers of programs but developers of people and destinies. Despite the multiple attempts to disciple and manage large groups alone through efficient programs that maximize economies of scale, the truth is that discipleship cannot be mass-produced or commoditized. One-size-fits-all programming has not worked for the church, it has only produced information and techniques without life-change.

The church needs a leadership that understands the concept of team leadership, a leadership that will become the designer of formational systems of change and shift from the status quo. The Open Door Church leadership appears to have recognized this truth as the church, in its aspiration to touch the lives of members and build them up in deep spiritual communion for transformation, are now building leaders and creating communities of leadership and membership. To this effect they have adopted a leadership mission statement titled: “Rule of life” for the leaders at Church of the Open Door. This is a mission statement, which is applicable only to this church and not a rule for all time. It reads:

A. Living In Jesus

We will have regular habits of “being with Jesus” for transformation into Trinitarian life:

- Slowing our lives down together to eliminate hurry.
- Paying attention to God together, all of the time.
- Confessing our sins to one another in safe groups.
- Memorizing and meditating together on longer transformative passages of the scripture.
- Interceding for each other, our community, and our world in prayer together.
- Mentoring and being mentored across generational, ethnic, class, and gender lines.

B. Living In Transformation

We will intentionally and freely speak into each other’s life for the good of each other in all areas of our lives as individuals, groups and in our organisation.

C. Living In Community

We will live with each other and do life together, and we will not submit to the drag of institutional isolation and the slow death of going too fast or being too busy to love each other.

D. Living In Mission

We will be in the world but not of it, and we will seek to serve and be served by the least and all others around us. We will consider others better than ourselves.

E. Living In Reconciliation

F. We will expect to experience conflict and uncover disorder in our relationships, but we will refuse to live in unresolved conflict and we will practice “the peace of Christ among us.”

G. Living In Good Speech

We will always believe and speak the best of each other and not entertain rumours, gossip, and demeaning talk, or slander, but will bring as needed any bad report to the light of each other’s awareness for answer for response.

H. Living In Submission To One Another

We will submit to one another in love, believing that our community will most often have the wisdom we need, but we will not allow submission to each other replace our call to submit first to God.¹⁷

The Objective of the Study

This research is a direct response to the inseparable relationship between the growth of the local church and the model of leadership to which it is exposed. A number of books, articles and journals have been published on the subject of leadership, but none, to the best of my knowledge, addresses the 21st century model of leadership written by an African and from an African perspective, yet church growth in Africa has been an issue drawing sizable global attention. This makes this research a necessity.

¹⁷ Meyer, “Leadership,” 44.

Statement of the Problem

This research resulted from the unanswered questions currently confronting local churches, church leaders around the world, church leaders in Africa and Asia and above all in the mind of this researcher: Why do many churches cease to grow at the death of its founders? Why is there little or no generational transfer of vision? Why is the pastor the only important individual in a local church? Why is all the ministry of the local church revolving around the local pastor, whose productivity quickly diminishes and whose vision is clouded due to having so much to attend to? Given that God has distributed his gifts to all members of the church, why must the pastor alone be saddled with its manifestation and expression? This research will be focusing on the most appropriate model of leadership and techniques to be adopted to match the level of church growth in the 21st century. The researcher will also seek to find out what has worked in various other places, the contents, methods and what may work in Africa and in the Tidings of Faith Ministries in Jos, Nigeria.

The Significance of the Study

This research result will be of immense benefit to church leaders in Nigeria, Africa, and Asia and indeed in other parts of the world wherever God's word is preached. It will be a useful tool to teachers of leadership, as well as to theologians in their quest to impact more contemporary knowledge.

Delimitation of the Study

The general study of team leadership is obviously very broad, and in view of the limited time and resources available for this research, this study will be delimited practically in terms of interviews to the Tidings of Faith and churches in Nigeria

taking an assumption that the average person will understand English language even though of African background and citizenship.

CHAPTER TWO

CHURCH LEADERSHIP: A THEOLOGICAL AND BIBLICAL FRAMEWORK

Chapter One focused on the institutional leadership of the church from history, its dominance as a leadership model, and its limitations as a model for the church in the 21st century. The researcher also critically evaluated the weakness of the one-man leadership model and how it can no longer be effective for the church of tomorrow. Also the instances of the abuse of authority both historically and in the church today were addressed. The researcher further proposes a paradigm shift from that which had been good but not good enough, to a more contemporary and effective model, the team leadership model.

The researcher will now go ahead to show from scripture the general roles of leadership, but with greater attention paid to team leadership as practiced in the Old Testament and in the New Testament, and as well making necessary references to Bible passages for further illustration.

LEADERSHIP AND THE NEW COVENANT PRIESTHOOD

Since the New Covenant has completely renewed the Old Covenant as in the passage below, the researcher is looking at the possibility of evolving a Bible-based leadership that allows for the participation of many more people without necessarily violating the individual leadership qualifications as outlined by Paul in 1 Timothy.

But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. For if there had been nothing wrong with the first covenant, no place would have been sought for another. But God found fault with the people and said, the time is coming declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declared the Lord. This is the covenant I will make with the house of Israel after that time declares the Lord, I will put my laws in their minds and write them in their hearts. I will be their God and they will be my people.

No longer will a man teach his neighbor, or a man his brother, saying, saying know the Lord, because they all know me, from the least of them to the greatest. For I will forgive their wickedness and I will remember their sins no more, By calling this covenant new, he has made the first one obsolete, and what is made obsolete and aging will soon disappear (Hebrews 8:6-13, NIV).

The structure and function of the leadership of the local church should be ideally derived from the New Testament, but unfortunately the Old Covenant (Mosaic Law) priesthood structure is the pattern of leadership dominantly in use today in many of our local church organizations instead of the New Covenant. Under the Old Covenant, only a few men served as intermediaries between God and man, Each person in this setting did not possess equal access to God and the focus of ministry was given particularly to the priest with others in the Old Covenant community depending on these few to approach God on their behalf.

The Lord said to Moses, “Bring the tribe of Levi and present them to Aaron the priest to assist him. They are to perform duties for him and the whole community at the tent of meeting by doing the work of the Tabernacle. They are to take care of all the furnishings of the tent of meeting, fulfilling the obligations of the Israelites by doing the work of the tabernacle. Give the Levites to Aaron and his sons, they are the Israelites who are to be given wholly to him, appoint Aaron and his sons to serve as a priest, anyone else who approaches the sanctuary must be put to death. (Numbers. 3:5-10, NIV).

In contrast, the New Covenant consists of a community of all true believers and all are members of the holy priesthood. “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9, NIV). Each believer appears to be of equal value before God and has the same access to him through union with Christ. Jesus is the perfect High Priest who now brings every believer near to God. God has gifted each Christian to build up the body of Christ, and all members are to function in the body. The New Covenant structure of the local church does not seem to focus on one part (the pastor) of the body but on mutual ministry from all believers. This chapter will capture how New Covenant priesthood is to function in the leadership of the 21st century church.

There are several evidences in the New Testament for the importance of mutual care and multiple gifts: “love one another... admonish one another... edify one another... comfort one another... forgive one another... give to one another... pray for one another.” Our churches have consciously or unconsciously placed too much emphasis on the ministry role of the pastor, but very little concern for the cultivation of mutual relationships that result in the developing of corporate leadership and thus mutual responsibility. The great question along this line may be: What are the leadership roles of other ministry gifts of men such as the evangelists, the teachers, the prophets and apostles? What about the various giftings of God to various individuals? We seem to have put too much a load on the pastor, while leaving almost as redundant the other gifts of men to the detriment of the former and the latter as well as the whole body of Christ. This attitude has negatively affected the church membership as church people are now used to dumping off responsibilities on

someone else. They want the church to minister to them, but we think very little as to how we can minister to the needs of others.¹

DIVERSITY OF LEADERS AND LEADERSHIP

The rich diversity of leadership words in the New Testament suggests that there are many ways to function as a leader in the body of Christ. In the letter of Paul to the Roman church, Paul admonished the church with the words, “If it is encouraging others, devote yourself to giving encouragement. If it is sharing, be generous. If it is leadership, lead enthusiastically, if it is helping people in need, help them cheerfully” (Romans 12:8, NIV). The word “leadership” in this passage is a verb, not a noun, (*proistēmi*) meaning the one who stands before. The Apostle Paul also writing to the Corinthian church says, “Here are some of the parts God has appointed for the church: first are apostles, second are prophets, third are teachers, then those who do miracles, those who have the gift of healing, those who can help others, those who have the gift of leadership, those who speak in unknown languages” (1 Corinthians 12:28, NLT).

Here leadership is a function not a position, (*kybernesis*) meaning administrators. Also in Philippians 1:1, the word for leadership is a term for a responsibility, (*episkopoi*) meaning overseers not a position. In 1 Timothy 3:8, the word seems to represent a serving function, (*diakonos*) meaning servant. In Titus 1:5, the word for leadership is a descriptive term, (*presbytero*)² meaning elders, or older, wiser people. Obviously some are offices, some are not, but all are ministries and one thing that stands out in all these passages is that leadership is both placed on

¹ Jon Zens, *The Pastor* (Chicago, IL: Zen publishers, 1981), 5.

² E. W. Vine, *A Dictionary of New Testament Words* (Grand Rapids, MI: Zondervan, 1986), 61.

individuals as well as on a group. From these and other references it is obvious that the Scripture does not necessarily give us a single biblical pattern of church leadership, but rather an all-involving mode. Sometimes a leader is defined simply as anyone who obtains followers, but in the church it is different.

Church leaders are not merely people who get followers for themselves, but they are people who get followers for Jesus. Their service helps people themselves to get directly in touch with the Head of the church. They are not intermediaries as were the priests, prophets and some of the kings under the Old Testament. Now that Christ has come and the Spirit has been poured out, all the people know the Lord, from the least to the greatest (Jeremiah 31:34). Pastor, teachers and other designated leaders of the church do not only run the church. Their job is also to teach, administer, manage, shepherd and equip people so that the people grow into maturity, into the measure of the stature of the fullness of Christ. So the body of Christ the church is built up and people are equipped for ministry in the church and the world.

In a sense, all believers qualify to be leaders in that they have a sphere of influence in which they can encourage people in a God-ward direction and assist in drawing out the spiritual gifts and service in others. This means that the real task of leaders is to unleash and develop the leader that is in every person and help them find expression for who they are in the church and in the world. But in a special sense, leaders who influence the whole of the congregation are gifted by God and therefore noted among the gift lists of the New Testament.

One common way to approach church leadership is to explore the three major patterns of leadership in the Old Testament namely, the prophets like Isaiah, priests like Aaron, and kings like David. Prophets spoke for God using the typical phrase

“Thus says the Lord.” They verbalized the obligations of Israel’s covenantal relationship with the living God. Priests expressed covenantal life in terms of the holiness of God. They were bridge builders who blessed God on behalf of the world and blessed the people and the world on behalf of God. Kings were a visible link between God and the people, expressing the rule of God through a visible monarchy much as Adam and Eve were mandated to be God’s visible representatives on earth. Kings were tested by covenant fidelity and could lose their leadership as Saul did when he lost his relationship with God.

While the researcher considers these three forms of Old Testament leadership as often viewed by most church leaders in Africa, as analogies for church leadership, the researcher still seeks for a more contemporary application that connects Christ in the New Testament. Christ has come and in him is the whole prophetic, priestly, and kingly ministry fulfilled, so that the newly reconstituted people of God as a whole now enters into Christ’s leadership. The researcher is looking at Christ in the New Testament and the prophethood of all believers, the priesthood of all believers, and the royal rule of all believers. As we share the life of Christ’s kingdom, these leadership roles are now whole-people roles, while the ministry gift of the person of the pastor oversees and manages the other leadership roles in the church. The church leadership may be better for it, if it encompass these three offices and empowers the whole people of God for greater spiritual growth in the 21st century.

There is another Old Testament analogy for which greater continuity in the New Testament can be found: the tension between charismatic leaders such as the judges and prophets such as Amos, and official leaders such as David and Solomon. Much of church life today is influenced by a biased emphasis on either unappointed charismatic leadership or top-down leadership through elders and ordained pastors,

but each has its value. Charismatic leadership can guarantee the right job for the right person, encourage innovation and inspire confidence, while official leadership can encourage ongoing stable structures, continuity and accountability. Both were needed under the old covenant, an insight Moses expressed when he approved the non-ordained charismatic ministry of Eldad and Medad (Numbers 11:24-30); both are needed in the church today.

But all too often charismatic leadership appears suppressed in some local assemblies in an attempt to achieve stability, and official orthodox form of leadership is snubbed for fear of quenching the Spirit. Unfortunately some churches try to institutionalize charismatic leadership by appointing a person with prophetic gifts as senior pastor and insisting that all official leaders, such as elders, give evidence of innovative charismatic ministry which could sometimes lead these elders into perpetual frustration with the demands of office.

All three major patterns of church government Presbyterian, (rule by plural elders), Episcopal, (rule by bishops) and congregational, (rule by the people) are good collaborative efforts probably aimed at achieving good team leadership but fall short of achieving this as so much power still ends up at the apex of the pyramid. And most leadership responsibility still rests on one man. Under the old covenant, God was the ultimate leader of the people of Israel, which was therefore a true theocracy, with human servant-leaders facilitating God's purposes with his people. Under the New Covenant, Christ is the head of the church (Ephesians 1:22-23) and it is true leader, using human vessels to carry out his purposes. In this dispensation, it may be difficult to find one person having all the abilities in him to carry out all the ministries of the church, and this is why a form of team collaborative effort is needed. This may indeed be the reason why Scripture provides multiple categories of leadership for the people

of God, each suited to the occasion and context, including elders, presbyters, bishops/overseers, deacons, deaconesses, evangelists, apostles, prophets, pastors and teachers.

Some leaders in the New Testament just emerged, some were nominated by the people, and some were appointed by apostles. The Seven took care of the widows, James led the Jerusalem Council. Many gifted women gave leadership to the churches. The common factors are appropriateness and spiritual integrity. The particular form that leadership takes is secondary to its theological purpose and practical character. Ironically, the purpose of church leadership is not necessarily to lead the church but to equip people to relate to its true Leader. Jesus himself admonished his disciples that they should not allow anyone else to call them a leader or master because they have one leader, Jesus (Matthew 23:8-12). This research is now looking to establish a good sense of leadership which is biblical as well as relevant, a combination of these various leadership abilities and gifting coming together to create a team of dynamic leaders under a collectively accepted oversight.

This research is not by any means suggesting that everyone qualifies to be the leader at the top, but it is rather looking for a credible person at the top whose sense of leadership is team-spirited, someone who knows the value of taking other recognized leaders along in his leadership train, someone understanding enough to give room to the development of others who may sometimes be even more gifted in some areas of ministry, a true father-figure whose job will include creating an enabling atmosphere for the members of the family to function.

Plurality of Leadership

According to the New Testament, local church leadership consists of elders and deacons. Elders and deacons are notable local church offices indicated in the New Testament that have continuing validity. For example, the book of 1 Timothy was written by Paul to give instructions regarding church conduct. When Paul addresses the issue of leadership in 1 Timothy 3, where these two offices were again mentioned, he seems to be presenting a church leadership model for all time as those instructions were not meant for just Timothy. Elders are also sometimes referred to as pastors or overseers in some Bible translations. They are to direct the affairs of the church, and deacons are elder helpers with the basic function of serving the body of Christ. The only qualifications for elders and deacons are stated in 1 Timothy 3 and Titus 1.

It might appear as if the Bible does not present a specific pattern of church government that is binding upon the local church for all times and places. However, the Scripture gives us some insight into an ideal model for church government, a model continuously illustrated: team leadership. Every local church seems to have a set of leaders who work together, cooperating with whoever is at the head of the team to achieve God's intention.

The New Testament provides clear evidence for team leadership: (Acts 14:23, Acts 20:17, 28, Philippians 1:1, Titus 1:5 and James 5:14) You will note that it is elders plural, and church singular all functioning effectively under a shepherd.

Functions of Biblical Elders

As with any subject, a careful definition of terms may be necessary here, According to Origen and Jerome, the New Testament uses the words "overseer,"

“elder” and “pastor” in reference to the same office. These words, according to them, may be used interchangeably. Not all agree with this, however, and for the purposes of this thesis, I am employing them to represent three separate functions.

Acts 20:17-36 deals with Paul’s farewell to the Ephesians’ elders, and provides support for the interchangeability of terms for the role of elder. In Acts 20:17, Paul sends for the elders of the church and then in v. 28, he refers to this same group of elders as overseers and shepherds. The term elder seems to refer to maturity. Bishop refers to oversight and administration, and pastor refers to the elements of shepherding such as feeding, guiding and guarding.³

Overall, elders are to govern or direct the affairs of the local church. Biblical elders equip believers for the work of ministry. Pastors (or elders) are to develop and prepare believers through teaching, exhorting, directing, protecting, caring and serving the body of Christ. The idea of elders doing sermon preparation and delivery as their main functions while almost ignoring the shepherding aspect is foreign to the New Testament. Elders are to love people and must be actively involved in people’s lives.

As already indicated, the New Covenant priesthood is a body of believer/priests who are gifted by the Spirit to minister to one another. These leaders do not take on all the work of ministry for themselves, rather they function as player-coaches to develop and direct believers into active ministry. The elders as leaders are responsible for facilitating this mutual ministry concept.

³ Jon Zens, “The Major Concepts of Eldership in the New Testament,” *Searching Together* 7 (1978): 29.

Teaming In Diversity among Elders

Elders in the New Testament appear to have definite functions and share responsibility according to individual gifting for leadership in the local assembly, while the chief shepherd remains Jesus Christ. Since a pastor is expected to have the basic qualifications of an elder, the idea of an elder's board with the most senior pastor serving as the head of the leadership working with others as colleagues and joint heirs in the administration of ministry makes an ideal team. The concept of elder equality does not indicate that all elders perform the exact same functions or possess the same natural capacity, but that under a recognized and accepted overseer, they are able to work in cooperation with one another.

The true test of team leadership is the submission of elders to one another in the decision-making process. That is, all elders of a local church have a definite say on matters pertaining to the faith and practice of that local assembly, however, due respect is accorded the head elder who is the head pastor. Of course, the elders are all subject to the final authority of God's word. Elders as church leaders then must work together as a council of God's chosen vessels to arrive at conclusions of which each elder is supportive. One can see why having biblically qualified leaders as elders is of great importance.

Although elders are equal in office, they are not equal regarding gifts and spiritual influence. The elder's leadership should promote each person's gifts and abilities in such a way that maximizes the edification of the body. Each elder is responsible to lead and care for the flock, but flexibility exists as to how each person will function in the body. 1 Timothy 5:17 appears to divide elders into ruling and teaching functions. Looked into critically, however, this text simply points out the

diversity of gifts among the elders since all elders must rule and teach in the church. Those elders who rule well and labor in the Word are counted worthy of double honor. This double honor may include some financial provision for the elders since the laborer is worthy of his wages. Hence, some elders may receive double honor from the body, but even the most gifted teacher, pastor or evangelist among the elders still relate to others as colleagues and teammates.

EXPLORING THE PLACE OF THE NEW COVENANT PRIESTHOOD IN LEADERSHIP

With the biblical foundation of team leadership laid, we will now examine how this model of leadership promotes the proper functioning of the priesthood of believers. One major way biblical leadership encourages the true nature of the local church is through the recognition and respect for individual, special gifts. Although each local church is to be ruled by elders, the New Testament does not specify this leadership as some separate, lone-ranger kind of leadership style. Instead the New Covenant makes every believer a royal priest before God, as in this passage, “He has made us to be a kingdom of priests to serve his God and father – to him be glory and power forever and ever! Amen” (Revelation 1:6, NIV).

Biblical leadership then has no place for most responsibility resting on one man or unduly exalting any human position, however helpful these may appear. Leaders tend to hunt more for these positions at the expense of practical delivery of spiritual truth and leadership nurture. Some leaders, in an attempt to retain and preserve their positions, consciously frustrate programs that develop the younger leaders. Unfortunately, this system is most commonly administered in our churches today to the detriment of the growth of the body of Christ.

In contrast, biblical team leadership promotes the pattern of ministry in which each part of the body works towards building up one another in the body of Christ, carrying “each other’s burdens and in this way you will fulfill the law of Christ. If anyone thinks he is something when he is nothing he deceives himself”(Galatians 6:2, NIV). The elders, like all members of the body of Christ, will have diverse gifts for ministry and, as such, the focal point of ministry is not necessarily the pastor but the entire team of leaders. While there is a biblical mandate for qualified leaders in the local church, the body of Christ must be viewed as a unit with equal concern for all parts of the body.

This model of team leadership also helps communicate the family character of the local church where believers are brothers and sisters in Christ, which produces intimate relationships with one another. Team leadership is most compatible with this family character. Elders are leaders from among the family. They are not to lord it over others but instead act as servant leaders working for the welfare of others in the family. With this perspective, the biblical leadership structure protects against self-promotion since the elders are viewed as part of the priesthood of all believers and contribute to the family of believers through leadership functions and gifts.

Finally, the team-leadership structure promotes the New Covenant priesthood through manifesting Christ as the true and only head of the church. Scripture is clear that Christ is head of the church. The one-man pastor system may lead to an abuse of authority where the assembly becomes pastor-dependent and not Christ-dependent. Team leadership can help shift the focus from the gifts and influence of the leaders to the absolute headship of Jesus Christ. With team leadership it is much more difficult to exalt one man’s gifts since each leader has diverse gifts and varying strengths and

weaknesses. Elders then are part of the New Covenant priesthood and not necessarily the priesthood. This research is by no means advocating for an absolute equality of all saints or leaders. However it does advocate recognition of the gifting of leadership in other members of the body who God has placed in the body to help it grow but who lie redundant while the head pastor carries so much on him to the point of total breakdown. Team leadership will therefore enhance the preservation of the precious life of the gifted head pastor. It will also keep him healthy as the chief elder and counselor of who much is expected.

Therefore if the structure and functioning of the local church are to be biblical, non-biblical models must be put aside in favor of God's order for the local church. It is also important to note that team leadership is not only biblical but it also promotes the New Covenant priesthood. Although many godly men believe in and adhere to the one-man institutional church structure and enjoy very fruitful ministries, pragmatism can never replace biblical truth. Change is difficult but necessary if one is to honor his Lord and advance into the 21st century.

MOSES: AN OLD TESTAMENT CLASSICAL MODEL

Moses was a man who inherited problems was a leader and who spoke so poorly that his brother Aaron had to deliver most of his speeches for him. But the strength of his vision and his commitment to Israel's mission made him the ultimate visionary and a leader the people would follow through the most adverse circumstances. Many modern corporations experience adverse conditions but few are condemned to wander in a desert for forty years. The burning bush is a corporate vision par excellence and the Ten Commandments are the ultimate mission statement. But however Moses seemed not to know when to change his leadership model from

the traditional one-man model to a corporate-team model so he got himself worn out unnecessarily and lost so much time and motivation, until his father in-law Jethro intervened, as recorded in Exodus:

The next day Moses took his seat to serve as judge for the people, and they stood round him from morning till evening. When his father in-law saw all that Moses was doing, he said, 'What is this you are doing for the people? Why do you alone sit as judge for the people while this entire people stand round you from morning till evening? Moses answered him, 'Because the people came to me to seek God's will. Whenever they had a dispute it is brought to me, and I decided between the parties, and informed them of God's decrees and laws.' Moses' father in-law replied, 'What you are doing is not good; you and these people who come to you will only wear yourselves out. The work is too heavy for you, you cannot handle it alone. Listen now to me and I will give you some advice and may God be with you. You must be the people's representative before God and bring their disputes to him' (Exodus 18: 13-20, NIV).

Moses is seen here administering to the people of God with the same traditional model of leadership as he observed from his ancestors, until his father in-law Jethro drew his attention to the limitations of this model. Moses was sincere and devoted to this service but lacked the skill required at this moment to get the work done faster and better. The work will remain too heavy for him for as long as he will continue to do it alone. Jethro, Moses father in-law, advised him to choose to lead the leaders by becoming their representative before God. He also advised him to concentrate on teaching the people the decrees and the laws of God. He further counseled him to show them the way to live, and as well as the duties they were to perform. Finally, Jethro asked Moses to select and constitute a team of leaders, who would include:

- Those that are capable,
- Men who fear God,

- Men who are trustworthy
- Those that hate dishonest gain

He asked him to appoint these caliber of men as officials and members of his team to take charge of the well-being of thousands, hundreds, and tens depending on their various abilities.

Moses adhered to this counsel and found out that it reduced and practically eradicated his stress. Those selected leaders now became members of his leadership team with whom he was able to manage the great multitude. One man can only do a little out of so much required but with a team, so much can be accomplished. The Scripture advises that “Two are better than one, because they have a good return for their work, if one falls down his friend can help him up, but pity the man who falls and has no one to help him up! (Ecclesiastes 4:9-10, NIV). There is strong unity in team leadership and a sense of corporate ownership of the vision, same purpose and aspiration. Moses must have enjoyed all these at the end of it all. Here Solomon re-emphasizes these values. He also observed that when two people lie down together they will keep warm, but queried the possibility of anyone getting warm alone. He noted further, “Though one may be overpowered, two can defend themselves, and a cord of three strands is not quickly broken” (Ecclesiastes 4:12, NIV).

Moses utilized as well as maximized the application of team leadership at the Rephidim combat in the battle between Israel and the Amalekites where Moses’ responsibility involved mostly the giving of instruction and direction to his team leaders and colleagues Joshua Aaron and Hur. Here Moses instructed Joshua to select some men on behalf of the team who would go out and fight the Amalekites, while he would go out the next day to take care of a different phase of the war front as he stood

on top of the hill with the staff of God in his hands. The Scripture records that Joshua, in cooperation with Moses, fought the Amalekites in keeping with their leadership program, while Aaron and Hur went right up to the hill with Moses the arrow head, and for as long as the hands of Moses were held up with the assistance of Aaron and Hur, the Israelites kept victory against the Amalekites. We notice in this warfare that the hands of Moses naturally got tired and could no longer stay up, his team members Aaron and Hur surrounded him and supplied their own strength to help him keep his hands up until evening and so they conquered the Amalekites. “When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up – one on one side, one on the other – so that his hands remained steady till sunset, so Joshua overcame the Amalekites army with the sword” (Exodus 17: 12-13, NIV).

Joshua succeeded Moses, and the transfer of power is an example of thorough succession planning, assisted by divine intervention. Team leadership makes training for succession possible and easy as upcoming leaders train on the job. It would take a great and inspiring leader to replace Moses and lead the Israelites into the Promised Land. Joshua’s motivational genius and strategic planning helped the Israelites and literally knocked down impregnable fortresses, yet he could have been ignored under a traditional leadership model.

NEW TESTAMENT CHURCH LEADERSHIP

The leadership which the New Testament appears to have practiced and modeled for the church is a team of qualified men who serve the church as shepherds. This group is called by the terms “elders,” “overseers” and “pastors.” (Elders: Acts 11:30, 14:23, 15:2, 22-23, 16:4, 20:17, 21:18; 1 Timothy 5:17,19; Titus 1:5; James

5:14; and 1 Peter 5:1,5. Overseers: Acts 1:20, 20:28; Philippians 1:1:1; 1 Timothy 3:1-2; Titus 1:7. Pastors: Ephesians 4:11).

The New Testament leadership was pastoral in practice. Leaders of the church had the responsibility to lead, guide, govern, manage, feed, teach and preach as well as protect from false teachers and teachings, exhort, admonish, visit, meet needs, comfort, strengthen, intercede, counsel and judge doctrine. (Acts 14:23, 20:17, 28-31, 34-35; 1 Timothy 3:1-7, 5:17-18; Titus 1:5-7; James 5:14; and 1 Peter 5:1-2).

Jesus appointed group leadership, or team leaders. He chose a team, not one man. Each of the apostles demonstrated authority as delegated, often in collaboration with others. Though they were equally called, they operated with a team spirit, according respect and honor to one another. There were some firsts among them in certain gifts and abilities, but that never created problems, rather, they blended into one another perfectly

Each believer has both strengths and weaknesses – certain abilities and spiritual gifts, while also lacking in other abilities and spiritual gifts. When there is more than one leader, the church, as well as each leader, can benefit from the strengths of others in the group. Churches in the New Testament were not often described as having only one leader, Rather churches are listed as having a team of leadership (1 Thessalonians 5:12-13; Hebrews 13:7).

New Testament Team Leaders are to be Servants

The leaders of a church are to be humble in exercising their authority and fulfilling their responsibilities. And the team leadership model compels them to glorify God rather than advancing self. The New Testament records several classes of

leaders who include: deacons, elders, and overseers. It is clear that their various leadership roles are distinct and clearly spelled out, however, they function as a team with a unity of purpose despite their diverse functions. The New Testament described and recommended different classes of leaders who represent categories of teams:

A. Deacons

Deacons are not necessarily administrative leaders of the church. They are to serve the church by helping needy members with their practical needs. They also must meet certain qualifications. Their work is overseen by the elders (Acts 6:1-6, 1 Timothy 3:8-13, NIV). The leadership role of deacons is first described in Acts 6, when conflict over the sharing of food arose and the disciples thought it necessary to divide the leadership functions into domestic, spiritual and administrative. The deacons from here were given the responsibility to share tables and take care of the physical welfare of the members.

B. Elders

Elders are mature and experienced ministers among the church team of leadership with administrative oversight and the charge to care for the sheep. While the deacons handled the food and other domestic welfare concerns, the elders were saddled with the responsibility of administration of the local church ministry. “And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed” (Acts 14:23, NIV).

And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and certain

others of them should go up to Jerusalem to the apostles and elders concerning this issue. Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. And when they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. But certain ones of the sect of the Pharisees who had believed stood up saying, 'It is necessary to circumcise them and to direct them to observe the Law of Moses.' And the apostles and the elders came together to look into this matter (Acts 15:2-6, NIV).

Then it seemed good to the apostles and the elders with the whole church to choose men from among them to send to Antioch with Paul and Barnabas, Judas called Barsabbas, and Silas, leading men among the brethren, and they sent this letter by them, 'The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings' (Acts 15:22-23 NIV).

Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem for them to observe (Acts 16:4, NIV).

And from Miletus he sent to Ephesus and called to him the elders of the church (Acts 20:17, NIV).

And now the following day Paul went in with us to James and all the elders were present (Acts 21:18 KJV).

Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, 'You shall not muzzle the ox while he is threshing and the laborer is worthy of his wages.' Do not receive an accusation against an elder except on the basis of two or three witnesses (1 Timothy 5:17-19, NIV).

For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you (Titus 1:5, NIV).

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord (James 5:14 NIV).

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily according to the will of God, and not for sordid gain but with eagerness nor yet as lording it over those allotted to your charge, but proving to be examples to the

flock. And when the Chief Shepherd appears you will receive the unfading crown of glory. You younger men likewise be subject to your elders, and all of you clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble (1 Peter 5:1-5, NIV).

C. Overseers

The overseers were the overall spiritual church leaders, these are the ones with the calling of God to teach and preach the word as a primary responsibility, while the deacons and elders also play a supporting role. They are saddled with the responsibility of defining the vision of the church, and with the co-operation of the elders and deacons the implementation of the vision is realized.

For it is written in the book of Psalms, ‘Let his homestead be made desolate, And let no man dwell in it, and His office let another man take’ (Acts 1:20, NIV).

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood (Acts 20:28, NIV).

Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons... (Philippians 1:1, NIV).

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer then must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach (1 Timothy 3:1-2, NIV).

EXPLORING A THEOLOGY OF LEADERSHIP

Leadership is a blessing and gift of God, but unfortunately the selfishness of man introduced error and abuse in the administration of leadership thus resulting in a mixed blessing. Humankind was originally mandated by God to give leadership to the rest of the created order as a loving stewardship in order to take care of creation (Genesis 1:28-30; 2:15) in grateful humility before God. This original leadership was perverted by human sin into autonomous and arrogant exploitation of the earth and all human relationships. Even the most delicate and

immediate context of human life, the relationship between man and woman, was changed from a side-by-side relationship of companionship. They were intended to be a team (Genesis 2:24) to “rule” (Genesis 3:16) by the male and “revolt” by the female for that is what the Hebrew word for desire” (Genesis 3:16) actually means.⁴ This is not what God intended or wants; it is what God has allowed humankind to bring upon itself to experience the results of sin. By the grace of Christ the curse is substantially reversed in this life, permitting mutual submission (Ephesians 5:21) which depoliticizes the marriage relationship.

The marriage relationship finds its spiritual counterpart in church leadership. Church leaders do not rule in an ultimate sense, since the church has one head, Christ. When they rule outside of the rule of Christ, they will often incite revolt or pathological compliance. Compliance is a psychological adaptation to pain. It is less painful to go along with the ruler than to speak up or resist, but there is always a hidden sign of resentment in the compliant person, a sign that will manifest itself in either depression or revolt, both being spiritually unhealthy. So leadership is a mixed blessing, even with the substantial redemption accomplished by Christ in the here and now. Leaders and followers will continue to wrestle with control and compliance. But there is more to leadership than disciplining and compensating for the flesh what human nature and the world has become because of sin.

Leadership is something God gives widely and generously to the human family. The various New Testament words for leadership in the church do not preclude the use of natural leadership gifts or talents. But Scripture points to an extra element that concerns motive and style. For example, in the gift passage in Romans 12:6-8, the extra element appears in the process of doing something for God: “If it is leadership, let him govern diligently” (NIV). The extra element is the diligence.

⁴ E. H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York, NY: Guilford Publishers, 1985), 23.

Most of the secular management skills so-called have their place in the church, especially if this extra element is in place. Put differently, leadership in the church is not mere leadership but is something that takes place in God. It is a refraction of the continuing ministry of Jesus through his people. These ministries may be expressed in offices, but they may also be expressed situationally, even temporarily by people who have not been officially appointed but are informal leaders in the church. They, however, are subject to the ordering and shepherding of the official leaders, just as the official leaders need to be responsible to the prophetic challenge of charismatic leaders.

So what is the distinctive ministry of church leaders? Most important of all is the modeling role. They exemplify Christian character and demonstrate in their handling of people in the ways of God. Together the official leadership of the church envisioned in this research as a group of elders, a church council or a pastoral team, have three further responsibilities as shown below:

- **Doctrine:** This is shaping, monitoring and leading in public teaching so that the people of God become mature, not being blown here and there by every wind of doctrine (Ephesians 4:14).
- **Discipline:** This is dealing with difficult pastoral and moral situations as well as discerning gifting and qualifications for leadership, missionary service and public roles.
- **Direction:** This is discerning and communicating the vision of this particular congregation and orchestrating the priorities in terms of finances and human resources to accomplish these priorities.

Strictly speaking, the administration and implementation of doctrine, discipline and direction are management roles, but in local church leadership,

particularly in smaller churches, the same people manage as lead.⁵ In a larger church the voluntary part-time leaders must assume more of an advisory role, with remunerated staff handling implementation. This latter situation has peculiar hazards to pastors if they are relegated to the role of gofers and do not share in the formation of policy or, conversely, if they treat their elders or council as a mere board of reference without empowering laypeople leadership, many of which are not considered directly in the Bible.

Problems of Leadership

One obvious problem occurs when someone is placed in an office or role for which God has not apparently equipped him or her. Sometimes a church outgrows its leadership. Someone who was a fine pastor or elder for a small church may become incapacitated when the church grows larger. There are many advantages of the small church, not least of which is the fact that more people, comparatively speaking, may enter into the service of leadership, whereas very few people are endowed by God with both the natural and supernatural charisma to lead a mega church of five thousand. This is a matter not directly considered by Scripture, though the New Testament assumes the church is a size that facilitates true community and face-to-face relationships.

Another matter that appears not specifically and sufficiently addressed in the Bible is leadership style. A pastor with a directive style serving a highly educated congregation accustomed to participating in decision making is almost certain to run into opposition and may be discharged. A collegial, consultative style may run afoul in a blue-collar church where people want a union boss. Further, cultural factors are at

⁵ Ray S. Anderson, *Minding God's Business* (Grand Rapids, MI: Eerdmans, 1986), 31.

work, in an anti-authority culture leaders will find themselves without followers and questioned at every turn. In crisis times people will expect too much of leaders and will blame most of the problems on their poor performance.

It is seldom realized that to a large extent, a local congregation gets the leadership it deserves. Leaders are, for the most, part created by followers. As Dietrich Bonhoeffer once said, "The group is the womb of the leader."⁶ Since each local church will be, like each individual family, a unique system of leadership, the system exercised in one context may not be transferable to another. This is a matter that should be considered by both volunteers and remunerated church staff when they change churches. Much of the frustration experienced by leaders has more to do with failing to discern the context than with a lack of gifting on the part of the leader. In the same way, churches that are dissatisfied with their leaders need to ask what kind of leaders they are producing and why.

Power turns out to be one of the most vexing problems for leaders. This includes the many forms in which power is manifested, such as in information, referral, position, coercion, persuasion, etc, and the many ways in which power is used, such as in power brokering, power sharing, overpowering. The most biblical approach is empowering, and this is one of the major strengths of team leadership, which gives resources, information, opportunity and encouragement to others so they can fulfill God's ministry in the church and the world. This is the essence of equipping. Simply stated, the primary purpose of church leaders is not to do the ministry of the church themselves but to empower every individual member and the congregation as a whole to fulfill God's purpose for them in service, mainly in the

⁶ Phil Collins and R. Paul Stevens, *The Equipping Pastor* (Washington, D.C.: Alban Institute, 1993), 6.

world. Voluntary and paid church leaders need to be held accountable to this biblical purpose (Ephesians 4:11-12) and evaluated not on the basis of how well they have performed, but on how well they have helped others serve! Questions that arise for leaders in actual service include:

- Do I have a need to lead?
- Am I gaining my identity from a position in the church, or is that based in who I am before God?
- Does my leadership serve my own interests or those of God's people?
- Do I have a need to control?
- Am I too sensitive to criticism and in need of continual approval?
- Do I love and serve God's people as they are rather than demand they accept what I want to give them?
- Why do Christian leaders fail morally?
- Is there dependence or addiction in my or the church's approach to leadership?

For the people there are related questions such as these:

- Do we have a need not to be led?
- Do we pray for leaders even more than we criticize them?
- What does our church do to its leaders and why?
- Do we accept leadership as a gift from God, or do we devalue it?
- Do we bring the best out of our leaders, equipping them just as they are called of God to equip us?
- Do we expect leaders to do for us what the Lord intends to do?

Jesus and His Disciples A Team Mode

The life, ministry and leadership of Jesus demonstrates a clear model that could serve as the most appropriate biblical reference point in the search for a viable leadership model for the 21st century.

Jesus began his ministry by first reaching out to his first disciples, who will eventually become his major leadership team members. “As Jesus was walking beside the Sea of Galilee, He saw two brothers, and Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. ‘Come follow me,’ Jesus said, ‘and I will make you fishers of men.’ At once they left their nets and followed him” (Matthew 4:18-20, NIV). Jesus took these disciples and others joined as he began to teach them about life, ministry, the law, relationships, giving, prayer, fasting and many other things that pertain to life and godliness, getting them to realize the cost of following him. At a certain stage in his ministry, the crowd began to increase so much that he alone could not manage. He paused to address the disciples to seek their consent and practical involvement. “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like a sheep without shepherd. Then he said to his disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest to send the workers into his harvest field’” (Matthew 9:36-38, NIV).

In response to this great challenge and having anticipated the harvest for which he spent time teaching his disciples, mentoring and preparing them, he now launched them into the field to do exactly what he was doing, this he did by empowering them after training. He gave them authority, just as he had to go drive out evil spirits, In Matthew 10:1, he assured them that they would be able to do all he did and was doing and even greater things than he had done. He also asked them to be prepared to be treated as he was treated in persecution and hatred of men (Matthew 10:17-23). He taught them that the greatest in the kingdom of God must be the one who is the servant of all, and that such must be as a little child (Matthew 18:1-9). We see in these passages how he called them, taught them, showed them the need of the

ministry and work to be done, and then he went ahead to empower them by sharing his authority and power with them without the fear of becoming less important. Jesus was doing this in view of the fact that he would not be physically alive for the rest of eternity on earth, and he knew that people and leaders must be trained who would in turn train other people who would carry on with this mission until the end of the age.

These twelve disciples in Jesus' team eventually became the apostles around whom the whole church of Jesus revolved after his death and through whom the whole world is hearing the good news of the kingdom. If Jesus had failed to train them, there would have been none to do the work of the kingdom and the whole process would have ended in frustration. Also if Jesus had trained them but failed to empower them, they would have been unable to accomplish as much as they did for lack of recognition. He entrusted authority to them notwithstanding the fact that many of them were spiritually feeble, morally weak but remained great potentials for the kingdom. We also noticed that as the crowd increased, he trained and empowered more people to take up responsibility as the next level of team members who were equally devoted and who were considered faithful enough to discharge the same responsibility as Jesus and as the twelve. "After this the Lord appointed seventy-two others and sent them two by two ahead of him in every town and place where he was about to go" (Luke 10:1, NIV). Further he said to them, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore to send out workers into his harvest field" (Luke 10:2, NIV).

Within the twelve Jesus also maintained a closer relationship with three, namely Peter, John and James, with whom he prayed often and sometimes took alone on important trips, such as the transfiguration. These had a much closer feeling and

experience on the life and ministry of Christ. Church leaders may find this a helpful model to keep some of the leaders close enough to help run the ministry and confide in when difficult times arise. This style of biblical leadership, as modeled by Christ, will ultimately produce a strong, stable and lasting leadership as we observe in the leadership of the early church long after Christ died.

CHAPTER THREE

REVIEW OF RELATED LITERATURE

The previous chapter focused on the biblical and theological framework for church leadership, both in the New and Old testaments. It further attempted to establish from Scripture various kinds of leadership models and especially the place of the team leadership and how great Bible leaders adopted this model to achieve great results. The researcher also identified the roles of various ministries as a combination in ministry to form a dynamic team of leaders for the body of Christ.

This chapter will now begin to explore from other books insights on leadership, the different styles secularly and even in other religious bodies and team leadership as expressed from relevant books and articles.

MOBILIZATION OF PEOPLE BY TEAM LEADERSHIP

Leadership has been described as the “process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task”¹ A definition more inclusive of followers comes from Alan Keith, of Genentech, who said, “Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen.”² According to Ken Ogbonnia, “effective leadership is the ability to successfully integrate and maximize available resources within the internal and external environment for the attainment of organizational or

¹ Donald Clark, “Definition of Leadership,” Big Dog & Little Dog’s Performance Juxtaposition. <http://www.nwlink.com/~donclark/leader/leadcon.html#definition> (accessed January 13, 2011).

² James M. Kouzes and Barry Z. Posner, *The Leadership Challenge, 4th Edition* (San Francisco, CA: Jossey-Bass, 2007), 127.

societal goals.”³ Ogbonna defines an effective leader “as an individual with the capacity to consistently succeed in a given condition and be recognized as meeting the expectations of an organization or society.”

George Cladis, the pastor of a fast-growing, main-line congregation, the Noroton Presbyterian Church in Connecticut, observed that most successful corporations have been built through the creation of dynamic teams that recognize the unique gifts of their employees, cultivate collaborations and mutual respect and empowerment, and are fuelled by a common goal. In his book, *Leading the Team-Based Church*, Cladis said the most effective churches today are the ones that are developing team-based leadership. He said this pattern will likely continue into the 21st century, both because Scripture emphasizes Spirit-led, Spirit-gifted collaborative team fellowship and because today’s culture is receptive to such leadership.⁴

Dr Henry Cloud, on the other hand, feels team mobilization will not be effective until we see the need to begin to set up boundaries. People cannot be mobilized, nor can anybody mobilized be himself effective until he sets and defines clear boundaries. According to Cloud, boundaries define us. They define what is me and what is not me. A boundary shows me where I end and someone else begins, leading to a sense of ownership.⁵

Richard Foster in his book, *Celebration of Discipline*, argues that individual guidance is no longer enough to mobilize people to accomplish great goals. He feels that individual guidance must yield to corporate guidance. He says, “I do not mean corporate guidance in the organisational sense but in the organic and functional sense,

³ Kouzes and Posner, *Leadership Challenge*, 127.

⁴ George Cladis, *Leading the Team-Based Church* (San Francisco, CA: Jossey-Bass, 1999), 3.

⁵ Henry Cloud, *Boundaries: When to Say Yes, When to Say No to Take Control of Your Life* (Grand Rapids, MI: Zondervan, 1992), 29.

church councils and denominational decrees are simply out of reality.” In his words we need more education in the church and on the discipline of corporate guidance. Contributing further he says that we have received excellent instructions on how God leads us through Scriptures, reason and promptings of the Holy Spirit upon the individual heart. Also we have heard teachings on exceptional means of guidance, angels, visions, dreams and revelations. But we have heard little or nothing about how God leads through his people... On that subject there is profound silence.⁶

Contributing also, Bill Thrall contends that we come in to this world with selfish motives. Our motives therefore must change in order that we become the kind of persons others want to follow. According to Thrall, nobody wants to follow a selfish person, but the problem is that just wanting to be an unselfish leader does not make a leader unselfish; wanting to be a servant leader does not make a leader a servant. to be an unselfish servant. We must become something we cannot be by nature; our very hearts must change.⁷

In his contribution, Timothy Laniak looks at true leadership that is capable of pulling other people along effectively as a shepherd-kind of leadership, the leadership of YHWH in the wilderness. This model, according to him, looks up to God for his presence and guidance as demonstrated by Moses,⁸ when he insisted and demanded from God: “If your presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us?” (Exodus 33:15-16, NIV).

⁶ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco, CA: HarperCollins, 1978), 175.

⁷ Bill Thrall, Bruce McNicol and Ken McElrath, *The Ascent of a Leader* (San Francisco, CA: Jossey -Bass, 1999), 27.

⁸ Timothy Laniak, *Shepherds After My Own Heart* (Downers Grove, IL: InterVarsity Press, 2006), 79.

A great team leadership can also be affected smoothly through the various pastoral acts of friendship with the people. David Hansen, in his book, *The Art of Pastoring*, observed that many pastoral responsibilities fall under the rubric “friend.” According to Hansen, good chaplains know how to become a friend, nobody needs religious professionals. Normal people don’t even like them, but everyone wants a friend, a friend is a gift from God.

John Maxwell in his book, *Leading with People*, notes that people are motivated if they like their leader, and he goes on to highlight five ways to make people like you. First, you must be genuinely interested in other people, he says, makes reference to Dale Carnegie’s book on how to win friends and influence people. He tells the story of Perle Mesta, the greatest Washington hostess since Dolly Madison, and the secret of her success in getting so many rich and famous people to attend her parties. She said, “It’s all in the greetings and good-byes.” She claimed as her guests arrived, she met them with, “At last you are here!” As each one departed, she expressed her regrets by saying “I’m sorry you have to leave so soon.”

Secondly, Maxwell emphasizes smiles as a tool to influence people; a smile is inviting! According to him, bookseller Charlie Wetzel confirmed that customers who had gone past his shop often turned back to look at his products when he smiled at them. It was almost as if a string was attached to them and drew them back. Thirdly, the tool of knowing and calling people by name also works wonders; a person’s name is to him or her, the most important sound. Fourthly, He advised that we should be

good listeners and encourage others to talk about themselves and their own personal interests. Finally, Maxwell says we must make people to feel important.⁹

VARIOUS LEADERSHIP STYLES AND THEIR ATTENDANT RESULTS

Here the researcher examines various leadership styles and models as may be applied in team leadership as it pertains to various organizations and Christians ministries. There are no specifically prescribed leadership styles for churches, schools homes or organizations. Nevertheless, each organization, based on what is obtainable within its establishment, generates a leadership style that best solves its problems and brings about growth of the entire system, especially if the leadership team is made to understand the vision of the organization.

The pragmatic team Leadership style

Professor Joseph Ilori defined pragmatism as an attitude, a method and a philosophy that uses the practical consequences of ideas and beliefs as a standard for determining their value and truth. According to him, pragmatism places greater emphasis on method and attitude than on a systematic philosophical doctrine.¹⁰ Pragmatism claims that truth is what works and what guides men successfully. In other words, pragmatism regards truth as that which is useful and brings satisfaction.¹¹

According to the *Complete Christian Dictionary*, pragmatists are concerned with facts or actual occurrences rather than with ideas or theories. Norman Geisler says pragmatists contend that one cannot think or even feel truth but can only discover it by attempting to live it. According to him, pragmatic leadership style is, by

⁹ John C. Maxwell, *Winning With People: Discover the People Principals that Work for You Every Time* (Nashville, TN: Thomas Nelson Publishers, 2004), 59.

¹⁰ Joseph Ilori, *Moral Philosophy in African Context* (Zaria, Nigeria: A.C.U. Press Ltd., 1994), 24.

¹¹ Ilori, *Moral Philosophy*, 25.

implication, leading what is experientially workable and not just what is empirically adequate.¹² He says pragmatists believe in ideas made true only by events. The pragmatist believes not just in ideas but in the cash value of the ideas. According to him, ideas can pass along but until someone applies them to practical situations, they are of no value. He says pragmatists believe that what works best is the ideal in leadership. According to him, emphasis among Christians that the proof of the pudding is in the eating is found extensively on the popular level. The pragmatist asks himself: Does the style work in the lives of men or the system for which it is proposed?

Furthermore, Geisler stressed that while people may doubt what one says, they will always believe what one does. Jesus by saying to his audience, "If you cannot believe me for what I say, believe me for what I do," affirmed that what is said or believed is important, but what is done for people to see is more impacting. A leadership style that cannot yield practical, touchable results may not be considered effective by a pragmatist.

Many doubted the person of Jesus and were unwilling to obey and follow him until he began to show his works in signs, wonders and true love and care for the people. He remained unbelievable until they saw his works. The Apostle James reasoned along the same lines when he said: "What does it profit my brethren if someone says he has faith but does not have works; can faith save him?" (James 2:14, KJV).

James Williams buttressing more on pragmatic style says that a leadership style therefore that is not experientially workable, livable and practicable may not be

¹² Norman Geisler, *Christian Apologetics* (Grand Rapids, MI: Baker Book House, 1976), 101.

considered effective. Ideas and styles are proved correct and true by events. Effective styles and true ideas are obviously those that people can assimilate, validate, corroborate and verify. False styles are those people cannot do the same with. According to Williams, people will respond more positively to a leadership style that does what it says since what is done provides actual proof to what is said. Such a person then becomes trustworthy, believable and therefore followable. According to James, the Scriptures did not often portray the popular concept of leadership where a leader's role involves only giving advice and conducting meetings. James feels that while these activities are necessary, they do not seem to be the center of the leadership call.¹³

John Maxwell in his book, *Developing the Leader within You*, stresses that a Christian leader is expected to go beyond the status quo, well beyond the minimum of what his office requires. He is not only expected to be knowledgeable and spiritual but leads the way by the example of doing and acting, affecting the lives of a lot of the people. He recalled Charlie Brown, who stood up one day and held up his hands before his friend, Lucy, and said, "These are hands which may someday do marvelous works. These are hands, which may someday accomplish great things! They may build mighty bridges or heal the sick or hit home runs, or write soul-stirring novels! These are hands which may someday change the course of destiny."¹⁴

Geisler agrees with Maxwell, and further, emphasizes that the pragmatic style stresses more the practical *vis-à-vis* the purely theoretical. It is not content with seeking causes but also is concerned with producing effects in lives. He continued by

¹³ William James, *Pragmatism and Other Essays* (New York, NY: Washington Square Press, Inc., 1963), 89.

¹⁴ John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson Publishers, 1993), 150.

observing that the pragmatic style does not judge an idea solely on its roots but considers also its fruits. It stresses that contemplation is not always followership. People follow whom they can believe in, one whose word is his bond, someone who does what he says and says what he does, and someone who is very much full of evidence.

James Williams in his essay, however, did not agree with the pragmatist style of leadership. He stressed that the results or consequences of an action do not necessarily establish that it is the right and morally approvable action; it should also be a method that does not contradict soundness. He stressed that the pragmatic style seems to show only what works but does not consider the effect of the negative impact of the method applied to achieve the result.¹⁵ He further stressed that a good leadership style, unlike the pragmatic style, should adhere strictly to the principles of sound moral laws, and sound moral laws may sometimes be unrelated to results. Sometimes they may even yield the desired result. He is therefore of the opinion that a good leadership style should not be restricted to the functional and practical.¹⁶

According to George Janvier, beliefs and actions are the major dominant attributes expected of a leader within the Christian system. He stresses that good leadership is based on one's ability to do or participate, and it is successful when it can demonstrate a skill.¹⁷ He further stressed that beliefs in leadership are expected to be accompanied by actions or works before they can be accepted as effective. This idea seems to receive approval from the Bible, first from Jesus himself when he said

¹⁵ Geisler, *Apologetics*, 112.

¹⁶ Geisler, *Apologetics*, 113.

¹⁷ George Janvier and Bitrus Thaba, *Understanding Leadership* (Kaduna, Nigeria: Baraka Press, 1997), 38.

“If you cannot believe me for what I say, believe me for my work’s sake” (John 10:38, NIV).

The Dictatorial Leadership Style

James C. Georges, of PAR Training Corp. USA, says leadership is the ability to obtain followers. Hitler was a leader, and so was Jim Jones, Jesus of Nazareth, Martin Luther King Jr., Winston Churchill and John F. Kennedy – all were leaders. While their value systems, styles and management abilities were very different, each had followers.¹⁸ Their ability to draw and maintain followers was greatly due to the very styles of leadership they adopted.

According to Maxwell, the dictatorial leader functions and achieves almost all within his office by positional authority. His only influence is that which comes with his title. Persons who lead from this level take advantage of territorial rights, protocols, tradition and organizational charts. This style of leadership wields great power and commands authority and influence forcefully. This style of leadership gets things done by compelling followers through position to obey and carry out instructions. This type of leader hardly requires other people’s ideas and opinions. He makes decisions alone and implements them quickly. Since he does not need to carry out major consultations, neither does he have to wait for a committee to submit its reports before making final decision on pressing issues. This style of leadership does not tolerate opposition against its principles and, as such, followers hardly will raise an opposition for fear of its devastating consequences. This leadership styles take advantage of this lack of opposition to make progress fast.

¹⁸ Maxwell, *Leader Within You*, 10.

Maxwell also stressed that this level of leadership comes not by ability but by appointment.¹⁹ Ralph Waldo Emerson, in his own opinion, says that people follow a dictatorial leader because they have to, they don't seem to have any other alternative. He says this area of influence comes only with a title. If your influence in a person's life is because of position, it will not extend beyond the boundaries of the place in which you have that position. He says that people will not follow a positional leadership beyond their stated authority. He also stressed that this style of leadership gets followers by quick accomplishment. People follow because of what is accomplished. They commit themselves to the task and not the leadership.²⁰

Anthony D'Souza described as effective leaders who know that people commit themselves to tasks and changes that they have helped to develop. However he continued, dictatorial leaders expect that people will always respect their position and therefore commit themselves, as a result, never bother to involve them in decision-making. People follow such a leader but usually not beyond his stated authority.²¹ This style may not work well for a team.

Maxwell described the experience of a dictatorial leader as a nightmare, when it comes to managing volunteers or unpaid staff who just wish to help without being rewarded financially or become part of the system. According to him, this is because he cannot intimidate them with his position as they stand to lose nothing. He further stressed that a dictatorial leader derives his joy from his abilities and opportunities to keep climbing the levels of leadership while exercising the power that goes with it.²²

¹⁹ Maxwell, *Leader Within You*, 11.

²⁰ Ralph W. Emerson, *Leadership 301* (Louisiana: Bethany Publications, 1998), 33.

²¹ Anthony D'Souza, *Leading Effectively* (Singapore: Haggai Institute, 1990), 5.

²² Maxwell, *Leader Within You*, 6.

Thorleif Schjelderup-Ebbe, from his own point of view, described the dictatorial leader as a chicken within a flock. According to him, there is one hen that usually dominates all the others. She can peck any other without being pecked in return. Second, comes a hen that pecks all but the top hen and the rest are arranged in a descending hierarchy, ending in one hapless hen that is pecked by all and can peck none. He observed that the dictator rules his workers instead of coaching them. He compels his followers to submission by inspiring leadership. He thrives on the use of authority rather than good will. Ebbe described its general characteristics as that of a company boss who places so much confidence in his experience and expertise, thus thinking of himself as most qualified. He will rather drive fear in them instead of enthusiasm, so they follow him not for joy derived in doing so, but for fear of the consequence of not following.

Bitrus Thaba feels however that the dictatorial leadership style is a good leadership style but specialized in the sense of its application. According to him, this style is used to manage sudden-crises situations, for example when the safety of the members of a system is threatened. He also feels that it can become a very relevant approach when the administration of severe disciplinary action is needed.²³ Kirkpatrick observed that the dictatorial leader tends to exert strong influence over his followers and often insists on running the organization according to constitution.²⁴ Ilori described him as a dominator who controls the group, while the group just allows him to do everything. He does most of the talking, he asks but never answers

²³ Janvier and Thaba, *Understanding Leadership*, 117.

²⁴ John W. Kirkpatrick, *Guidelines for Leadership* (Fort Worth, TX: International Correspondence Institute, 1992), 39.

questions while the group refrains from reacting for fear of being embarrassed. At the best, they learn whatever they are told.²⁵

Relational Oriented Style

According to Kirkpatrick, leaders who prefer to interact with people are relation-oriented. He said they maintain friendly relations with followers and show an interest in them as individuals. They are approachable and good at handling people. He said democratic leaders are regarded as being considerate, supportive, and consultative and relations-oriented.²⁶ This type of leadership grows by getting things done through people. The leader takes advantage of the skills, ideas and knowledge of the people in building up plans and strategies for problem-solving and decision-making. According to Ilori, the leader does not do the work, which is the responsibility of the people.²⁷

Dwight D. Eisenhower stresses that people follow a leader at this level because they want to. At this level he says, people will follow you even when they are not obligated to. According to him, people don't care how much you know until they know how much you care. He says that if one cannot build solid long-lasting relationship, he will be unable to raise an effective leadership, and his leadership success lasts only as long as the relationship lasts.²⁸

The Participative Team Style

According to Kirkpatrick, participative leadership style is a relatively new style in the western world.²⁹ Here the leader assumes the role of a player-coach and

²⁵ Ilori, "Foundations," 40.

²⁶ Kirkpatrick, *Guidelines for Leadership*, 39.

²⁷ Ilorin, "Foundations," 40.

²⁸ Dwight D. Eisenhower, *Leadership* (Louisiana: Bethany Publications, 1998), 31.

²⁹ Kirkpatrick, *Guidelines for Leadership*, 39.

regards the followers as a team. He says the leader gives most of the authority to those under him and considers them to be equals. Full discussion is important, and a consensus of opinion is usually found before any decision is implemented. According to Kirkpatrick, a participative leader manifests the following traits:

- He is the team facilitator (one who promotes the ease of an action, operation, or course of conduct).
- He often accepts ideas contrary to his own.
- He concentrates on being creative and looking for new ideas.
- He seeks to advance the interests of the whole group.

Bitrus Thaba stressed this style of leadership as appropriate when people become competent in performing their routine responsibilities and when holding organization planning sessions. Bitrus further stressed that it is used during the sessions of organizational evolution and when motivating highly qualified people who tend to become stifled in their routine assignments. He says it can also be used where there is a need for highly creative and innovative work.³⁰

According to Larry Stockstill, a recent trend in corporate management is the concept of “team management.” Team management involves tackling problems as groups rather than relying upon individuals for solutions.³¹ The Bible says, “Two are better than one because they have a good return for their work” (Ecclesiastes 4:9).

The story of the filled and breaking net in Luke 5 illustrates that Andrew, James and John were partners with Simon Peter (Luke 5:10). These men had learned that their productivity increased dramatically. In this style of leadership, the leader shares as well as delegates some of his team. Here the leader becomes great, not

³⁰ Janvier and Thaba, *Understanding Leadership*, 118.

³¹ Larry Stockstill, *The Cell Church* (Ventura, CA: Regal Books, 1998), 35.

because of his power, but because of his ability to empower others.³² Success is said to be successful when it is successive. A leader's primary responsibility is to develop others, who develop others successively. A leader's further responsibility is to develop others, who develop others who do the work. Paul rightly said it in 2 Timothy 2:2: "And the things that you heard from me among many witness, commit these to faithful men, who will be able to teach others also" (NIV). The team-style leadership encourages participation, the follower is personally mentored and hence, loyalty to the leader is greatly enhanced since people's hearts are won by helping them grow.

Carl George feels that leading a church to growth will involve the mobilization of lay people, and he says the best way to mobilize entire teams of lay people is for the pastor to train groups of team leaders. As pastors gain this global view of their people and ministries, they won't get lost trying to be players when they should be directing.³³

A good and effective team leader aims at involving his followers in administering the goals of the organization. Rightly said, those who "would be disciples must be joyfully built into the body; they must not wander alone in the wilderness."³⁴ Team styles of leadership yield the highest effects when it comes to mobilizing people towards accomplishing a growing project. This is because more people are involved in decision-making, and thus many will commit themselves to a decision which they are part of. And they too will mobilize those closest to them thus multiplying their overall effect down the organization.

³² Maxwell, *Leader Within You*, 9.

³³ Carl F. George, *Prepare Your Church for the Future* (Grand Rapids, MI: Baker Book House Company, 1992), 120.

³⁴ Donald A. McGravon, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1998), 7.

Nehemiah's leadership in rebuilding the walls of Jerusalem is participative in nature. According to Kirkpatrick, participation meets the need for self-identity. Nehemiah identified with the people in his let-us-rebuild-the-wall approach. He rekindled the feelings of national pride, since the Jews were God's covenant people, and God had not forgotten them. Kirkpatrick says Nehemiah identified with them to the point of being prepared to labor on the wall himself. As a result, their sense of being revived and the possibility of restoring the city of David began to grow.³⁵

According to Kirkpatrick, the need for self-identity is a very strong emotion within most people. Having one's name on the church membership list does not of itself result in a satisfying experience. A sense of belonging to one another and a conviction of being the people of God are two of the important factors found in having and growing churches. He observed that in many churches members do not have a clear concept of where they fit in the body of Christ, nor do they know where their church belongs in God's plan for their nation. This need for self-identity he says can be met when the leader puts himself on the level of the most common members and identifies with them in the carrying out of God's will.³⁶

Kirkpatrick further observed that the participative team style leads to cooperation in solving common problems. Men and women from many different walks of life came together to rebuild the walls of Jerusalem (Nehemiah 3). Such different categories of people as the priests, Levites, common people and rulers, guards and gatekeepers, merchants and temple servants, sons and daughters, goldsmiths and pharmacists all become fellow workers. He observed the special notes made of women who worked (v. 12) because it was unusual in those times for women

³⁵ Kirkpatrick, *Guidelines for Leadership*, 190.

³⁶ Kirkpatrick, *Guidelines for Leadership*, 191.

to do construction work. In addition, it seems that certain people with no vested interest in the city were also willing to join the workforce.

According to Kirkpatrick, under normal circumstances most of these different classes of people could have given valid reasons why they should not labor with their hands. Men, such as the merchants and the goldsmiths, could have claimed they did not have the strength to do manual work. The priests could have presented a theological case against their involvement in building a wall! He said a very motivating factor was that Eliashib, the high priest, set the example when he and his family built the sheep gate. People put their class, economic and social distinctiveness to one side and joined Nehemiah at the building site. His definition of success was teamwork.³⁷ Kirkpatrick further observed that participation increases understanding of the problem in Nehemiah 3-4. He noted that the followers became committed and involved in the reconstruction of the walls when they really understood the importance of the task. Without a doubt, previous governors had tried to motivate the people of the city to rebuild the walls, but they were never successful. They probably even used force but Nehemiah's strategy was the opposite. When he made the commitment to lead by participation, his followers became much more informed and they were able to see the real significance of the walls to the city.

Kirkpatrick also identified some obvious setbacks of the participative team style. According to him, participation can be seen sometimes as an effort to avoid responsibility. In a number of cases, he said, followers have interpreted participation by leaders as weakness. They sometimes feel the leader is avoiding his personal responsibilities by making the group handle his obligations. In his opinion, Nehemiah's leadership may have suffered a major setback when he returned to visit

³⁷ Kirkpatrick, *Guidelines for Leadership*, 192.

the king of Persia, (Nehemiah 13:6-7). The Bible does not record how long Nehemiah was away from Jerusalem but it was long enough for the interim leaders to make certain decisions. Their perverse enemy Tobias was now living in one of the temple rooms as the guest of Eliashib, the high priest. Mixed marriages were permitted, the financial support for the Levites had stopped, and the Sabbath was no longer observed according to the Law of Moses. This illustrates the negative developments that can occur when followers imagine that participation means the leader has abdicated his position and will accept any decisions made on his behalf.³⁸ Kirkpatrick feels the same thing can happen today within our church organization, when a church leader goes off on a trip, only to come back to find major changes have been made during his absence. Some leaders, he said, might even discover that they are no longer the leader.

Laisssez-Faire Leadership Style

Kirkpatrick described this leadership style as a leadership style that is composed of those who exhibit little or no definite leadership style. He said leaders who fall into this group are often those who by reason of absence or unwillingness of others to serve in that capacity are called upon to take up the task. According to him, the laissez-Faire leader avoids decision-making and hides behind paper work. He said such leaders usually never sets clear goals and, as such, frustrate their followers.³⁹ A good example of a laissez-faire leader in Bible is Eli the priest; he is considered in this category for his lack of leadership in preparing his sons properly for the priesthood. God told Samuel concerning Eli: “for I told him that I would judge his family forever because of sin he knew about; his sons made themselves contemptible and he failed to restrain them” (1 Samuel 3:13, NIV).

³⁸ Kirkpatrick, *Guidelines for Leadership*, 20.

³⁹ Kirkpatrick, *Guidelines for Leadership*.

THE PRIVILEGES OF LEADERSHIP

The *Complete Christian Dictionary* defines privileges as a special right granted to one person or a small group of people. It further describes it as special favor, or something that gives one great pleasure.⁴⁰ Some of these privileges are described below.

Personal Development

According to Fred Smith, the greatest leaders do not try to impress people but rather commit themselves to the Lord and to their leadership responsibilities. A combination of these helps them to develop maturity. He says leadership requires maturity, which he considers a privilege. Smith further stressed that for those who have the talent to lead, leadership is a great self-fulfillment. He feels it is rather frustrating for anyone who does not have the opportunity to lead. He says a leader comes to satisfaction, if he used his talents well, knowing that he has run the race, finished the course and become what he ought to have become.⁴¹

On personal development, Martin Sanders said that as leaders emerge and move toward a place of significance, it is often desirable and helpful for them to work through some key issues of personal development. The personal dimensions of the issues vary greatly, but at the core the issues are similar. Whether they are about personal security or insecurities, sexuality or fantasies of significance, they are often issues that can be addressed with someone else the leader values and respects based on a relationship of trust and safety.

⁴⁰ *The Complete Christian Dictionary*, 1994 ed. 536.

⁴¹ Fred Smith, *Learning to Lead: Bringing Out the Best in People* (Waco, TX: Word Books, 1986), 178.

Sanders advocates a mentoring relationship as a key to dealing with some personal issues and challenges that consequently translate to personal development and growth. According to him, in many mentoring relationships a level of communication exists that serves as a good foundation for in-depth communication that can foster not only a healthy relationship but new levels of emotional and spiritual development for both parties.

Developing Persons

According to Smith, leadership offers, beyond self-fulfillment, a chance to see others fulfilled. Leaders, he says, help people see what they ought to be and to accomplish what they might not otherwise accomplish. He says leaders have the ability to see what others cannot see and believe before others believe that it can be accomplished. He referred to Dr Robert Schuler as a man with supreme vision, because of his envisioning of the Crystal Cathedral and raising it to reality. He feels without his leadership, it would not have happened. It was his privilege to provide for people that great sense of accomplishment and fulfillment, being part of something significant.

Maxey Jarman regarded it a great privilege when he provided a leadership model for Smith for about forty-three years. According to Smith, "I worked for him and with him."⁴² He said he will never lose the feeling of accomplishment, the valuable experience, the lessons he learned from him. According to him these experiences made him a better man and better equipped to help others.

⁴² Smith, *Learning to Lead*, 179.

God's Person in God's Place

Smith says it's a leader's (privilege) reward knowing that he is where God wants him to be with a task great or small. Referring to Mother Theresa, he said she lead in a quiet way and was not overcome by the fact that she was hardly making a dent in the problem of poverty and suffering in India. She simply remained faithful. The hundreds she touched cannot compare to the thousands who are dying but she was not discouraged. "Her one candle is better than total darkness"⁴³ She fulfilled her calling.

On rare occasions Smith says he experiences the feeling of being God's man in God's place and as far as he is concerned, that is the greatest privilege of leadership. Not that he has accomplished much as a leader but that what he has accomplished has sometimes been worthy and blessed by God.

Recognition

Kenneth Gengel in his book, *Building Leaders for Church Education*, described the term "ex-officio" as meaning "by virtue of his office," and indicates that leadership carries with it recognition of statues and esteem. He said a young pastor, for example, may be no better a preacher after he is ordained than before. But the fact of his ordination somehow communicates to his people the validity of his ministry that was not possessed before. Gengel further described the experience of Dr. Robert Hutchins, the great former president of the University of Chicago, who was once asked by a group to send a speaker to an event, which the group was having. The writer indicated that the group wished to hear from "nobody lower than a dean." Hutchins reportedly responded by saying that "there is nobody lower than a dean."

⁴³ Smith, *Learning to Lead.*, 187.

Leadership position, according to Robert, may not convey the same image to some people as it does to others, but it is nevertheless an important part of leadership.⁴⁴

In his own view, Smith noted that you lead by serving, but the major expression of your service is your leadership recognition. Citing examples, he said Lee Iacocca as a great leader, was a servant of the corporation, but he didn't ask the assembly line workers to decide where the company should go, though he solicited opinions.

Service

It is a leader's privilege to serve others as he serves God. Gottfried Osei-Mensah, looking at leadership from a godly point of view, says that the aim of leadership is service, to build up the body of Christ towards maturity in love and providing a care service to a needy world. He says the leader experiences the privilege of being empowered by the Holy Spirit, who equips him with the gifts and special abilities for service.⁴⁵

The leader recognizes these gifts in those he is serving and helps them develop these gifts, making room for them also to serve. According to him, as far as God is concerned, greatness is measured by the way we give ourselves in service one to the other.⁴⁶

THE RESPONSIBILITIES OF LEADERSHIP

In every organized system, faithful individuals are assigned specific duties, and these individuals are liable to be called upon to account for or to be blamed if

⁴⁴ Kenneth O. Gengel, *Building Leaders for Church Education* (Chicago, IL: Moody Press, 1977), 87.

⁴⁵ Gottfried Osei-Mensah, *Wanted: Servant Leaders* (Hong Kong: Christian Communication Ltd., 1990), 39.

⁴⁶ Osei-Mensah, *Servant Leaders*, 13.

things go wrong and, as such, these individuals must be trustworthy and reliable. According to *Oxford Advanced Learners Dictionary*, responsibility is an act of being legally or morally liable for carrying out a duty, for the care of something or somebody in a position where one may be blamed for loss or failure.

Leader as an Agent

Nicole Machiavelli said change equals growth. There is nothing more difficult to take in hand, more perilous to conduct or more uncertain in its success than to take the lead in the introduction of a new order of things.⁴⁷ According to Maxwell, any system that must grow, must be open to changes and the leader of such a system is the key to any change. It is common knowledge that people generally resist change irrespective of how big or small the change is, and this creates a great responsibility for the leader. He stressed that it is the responsibility of an effective leader to assist and practically conduct the people in understanding the process of changes, the painful effects as well as the resulting joys.

Bill Sullivan said that it is the leader's responsibility to keep his followers willing to endure the pain of change for the gain of it.⁴⁸ According to Sullivan, the leader must be a change agent not just in the revolutionary sense but in development and in coordination and control of balance in the organization while it undergoes change. According to him it is frequently said about church growth: "Pastor you are the key."⁴⁹ Anytime we want to get right down to rock-bottom responsibility, we declare it's all a matter of leadership. A leader therefore, says Sullivan, must demonstrate himself as a change agent by:

⁴⁷ Maxwell, *Leader Within You*, 50.

⁴⁸ Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier* (Kansas City, MO: Beacon Hill Press, 1985), 93.

⁴⁹ Sullivan, *Ten Steps*, 82.

- Having a firm resolve to change regardless of the price.
- Realize that change is painful for the people he is leading.
- Keep the people willing to endure the pain for the gain?
- Lead the thrust to reach new people.
- Take care of people by being sensitive to their needs.
- Expand the organization and administration to make possible continued growth.

Elmer L. Towns wrote about Maxwell, who is pastor of Skyline Wesleyan Church in San Diego, and his beliefs on what he called “leadership qualities of a leader as a change agent.” According to Towns, Maxwell believes you don’t change your church, you change your leader. This is in agreement with Rick Warren, pastor of Saddleback Community Church, in Mission Viejo, Calif., who says “Leaders are learners,” until a leader learns the eternal laws of change, he cannot produce it in others. He says for a leader to lead people to change, he must first make a commitment to God, second, to the public and third, to his or her followers. According to Maxwell, “People are looking for a leader, and change begins with the leader.” People will not change unless they see the leader’s sincerity, feel his commitment to God and know in their hearts that this is what God wants them to do.

Maxwell stressed that a change-agent leader must realize that change is the price we pay for growth, though all change does not represent progress.⁵⁰ He said that true change brings progress, though not without its attendant problems. Some of these problems result from the fact that people naturally resist changes. This resistance might be because they do not understand why they should change so they will work to oppose it and hence create problems for the leader. Secondly, it could be because they don’t want to get out of their usual habit patterns with which they have become

⁵⁰ Elmer L. Towns, *10 of Today's Most Innovative Churches* (Ventura, CA: Regal Books, 1990), 25.

comfortable. Thirdly, they may feel that the change is not worth the price: the reward of change may appear too small. Fourthly, they might feel they won't get satisfaction from the change. All these create problems for the leader. The leader therefore suffers a mental setback when he thinks of who he might lose because of the change.

Gengel in his book, *Building Leaders for Church Education*, observed that instead of leading a change, many leaders actually desire to retain the status quo and fear to take major decision. In his opinion, most decisions produce some kind of change. They represent a constant threat to present models of operation. The more radical the decision, the more change will result in the form of subordinate reactions.⁵¹

According to D'Souza, people commit themselves to changes they have helped to develop. He remarked that changes are an inevitable responsibility of a leader as many more occur daily. D'Souza referred to Jawaharlal Nehru, a former Indian Prime minister, who said that the basic fact of today is the tremendous pace of change in human life. He saw more than twenty-five years ago the rapidity with which changes take place and create disturbance and discomfort especially to leadership.⁵²

He stressed therefore that it is a leader's responsibility to lead this change and to minimize resistance. It is the responsibility of an effective leader to help his followers understand the benefits of change, the change itself and how it affects them, and finally, how they can commit themselves to it.⁵³

⁵¹ Gengel, *Building Leaders*, 139.

⁵² D'Souza, *Leading Effectively*, 5.

⁵³ D'Souza, *Leading Effectively*, 6.

The Leader as an Objective-Setter

“Setting objectives means planning in advance what will be accomplished in a given period of time.”⁵⁴ Ilori looks at a leader’s responsibility from the point of view of objective setting since every organization exists for specific purpose. It is these objectives that give meaning to the purpose. The leader does all he can to educate his organization on the reason for its existence, and these things cannot be understood without a detailed plan. It is the leader’s responsibility to inform and teach the people:

- Their present position.
- Their future position at a given time in the future.
- The right direction
- To keep moving in the right direction
- To strive to reach their goals.
- To keep the objective.
- To recognize when they have arrived at the goal.⁵⁵

George Barna says that objectives are “intimately tied to your goals and makes them more concrete and achievable … while goals are the overall outcome you wish to achieve in ministry or establishment. They provide the big picture without getting bogged down in the details of measurement, style, approach or anything else.”⁵⁶ The leader is the sole originator, facilitator and manager of goals and objectives; he provides the big picture and effectively communicates these as he understands them to followers.

D’Souza in his book, *Leading Effectively*, recalled an old saying, “If you don’t know where you are going, any road will take you there.” According to him, this

⁵⁴ Ilori, “Foundations,” 46.

⁵⁵ Ilori, “Foundations,” 46.

⁵⁶ George Barna, *Church Marketing* (Ventura, CA: Regal Books, 1992), 168.

captures the rationale for establishing life goals, which is a major responsibility of effective leaders.

D'Souza stressed that goals and objectives give direction in life and hence a leadership without definite goals will drift and get nowhere. He said goals give life a sense of purpose and set of guidelines for living. Having a sense purpose provides stability when problems, even major ones, erupt. For any leader, goals act as the solid "anchor points" when everything else becomes "a tower of Jell-O." He also stressed that achievable goals make people more enthusiastic and motivated to work towards those goals than people pursuing either the "too easy" or the "too difficult" goals. According to him, effective leaders say that they find excitement in having goals and actually visualize themselves moving toward them.⁵⁷ Gengel, from his own point of view, described planning or goal-setting as actually working in faith about the future. He said it is like writing history in advance.⁵⁸ Dayton Engstrom emphasizing on the effect of planning said:

The ability of the Holy Spirit to operate within a local church... is directly proportional to the amount of planning done... when an organization has no goals and lives only from day to day, the only people who can use and direct it are those who have immediate information... However he said when an organization stakes out a desirable future in terms of its goals and plans, all of its members have an opportunity to react with one another around those plans.⁵⁹

According to Danny McCain another word for goal as it relates to ministry is an objective. In other words, the object of what one is trying to accomplish is his goal. A goal is to one's ministry what a blueprint is to a building project, it is what a recipe

⁵⁷ D'Souza, *Leading Effectively*, 134.

⁵⁸ Bob Pearson, *Christian Education Leadership* (Fort Worth, TX: International Correspondence Institute, 1991), 127.

⁵⁹ Pearson, *Christian Education*, 127.

is to a cook. It is what course outline is to a teacher. It is what a flight plan is to pilot.⁶⁰

Smith in his book, *Learning to Lead*, stressed the leadership responsibility to planning. According to him, planning saves time and quickens action and no sluggard need aspire to leadership. He said there are passive persons who are content to go through life getting lifts from people, who wait until action is forced upon them. He said they are not leadership material.⁶¹ He said that leaders should plan to adapt a philosophy, implement it, and then maintain it as a way of life, but according to him, most people will never be that disciplined, so they will need an emergency checklist to gain a few hours in the week.⁶²

Communication of Vision and Ideas

Danny McCain, in his publication, *Principles of Leadership from Nehemiah*, emphasized that the most important responsibility a visionary leader has is to sell his vision to others. According to him, it is not enough to have good ideas. A leader must be able to articulate those ideas with the necessary enthusiasm and clarity of expression, so that his listeners not only understand the point but are carried along with the enthusiasm. According to him, Nehemiah is an effective communicator, he not only had to convince the king of his vision, but he had to go to Jerusalem and convince people who had lived there for years that he, a new arrival in Jerusalem was the man who was going to rebuild the walls. He further observed that though we were not told about when and where he did this but we are told that the people followed him, which means that he had successfully transferred his vision to others. McCain

⁶⁰ Danny McCain, “Principles of Leadership from Nehemiah,” class lecture, Evangel Theological Seminary, Jos, Nigeria, 1999, 46.

⁶¹ Smith, *Learning to Lead*, 75.

⁶² Smith, *Learning to Lead*, 76.

stressed that until we are able to successfully convert an idea into a project and are able to convince others of the value of that project, we will be creative people but not leaders.⁶³

Stressing the responsibility of a leader to communicate his visions and ideas to followers, Gerald Fred says, if he went back to college again, he'd concentrate on two areas: learning to write and speak before an audience. According to him, nothing in life is more important than the ability to communicate effectively, and no leader can be effective who lacks communication skills.⁶⁴

According to Engstrom and Dayton, good communication is the glue that holds everything together.⁶⁵ He said, "It is necessary for the individuals within the organization to know what others are doing, to be able to communicate about the changes that will be taking place, and to be able to inform each other and the outside world as to where they intend to go."

Gengel in his own contribution emphasized that the whole area of human relations thrives on communication, hence the need for the leaders to understand the communication process itself in order to improve communicating their ideas to others. Poor communication, he says, hinders the development of good interpersonal relations. Good communication, on the other hand, enhances the building of relations.⁶⁶

In their book, *The Minister God Wants*, Gbenga and Adeleye-Olusae stressed that the purpose of communication in ministry is to create change. According to them, this change does not depend only on understanding the message but on motivation

⁶³ McCain, "Leadership from Nehemiah," 3.

⁶⁴ Larry Stockstill, *Cell Church*, 15.

⁶⁵ Pearson, *Christian Education*, 159.

⁶⁶ Pearson, *Christian Education*, 159.

and leadership.⁶⁷ The leadership has a responsibility of communicating its visions or ideas to the next level of leadership who takes it through various other steps down to the people before a behavioral change can be expected.

The Leader as an Equiper of Potential Leaders

According to Maxwell, an organization's growth potential is directly related to its personnel potential.⁶⁸ Whenever a leader is grown and equipped, the organization grows, and the leaders who mentor potential leaders simply multiply their effectiveness. It is a leader's fundamental responsibility and privilege to build and equip other leaders under him, because they will turn around in the future to help build him by supporting and multiplying his own achievement. Maxwell says that success can never last where there is no successor. So acquiring and keeping good people is a leader's most important task. A businessman, Roland Young said, "I am a self-made man, but I think if I had to do it all over again, I would call in someone else."⁶⁹ Maxwell further observed that it is a leader's responsibility to get others alongside and work with them rather than compete with them. He builds them by looking at them as friends and helpers who will someday become the major burden bearers and major keys to solutions of problem within the organization.

LEADERSHIP IN AFRICA AND OTHER CULTURES

Bitrus Thaba stressed that the extent to which leadership becomes successful and flourishing can be related to the environment within which the leadership is operated.⁷⁰ These environments include these factors, political factors, economic and

⁶⁷ Gbenga Folayan and Lana Adeleye-Olusae, *The Minister God Wants* (Lagos, Nigeria: Redeemed Business Academy, 1998), 40.

⁶⁸ Maxwell, *Leader Within You*, 59.

⁶⁹ Janvier and Thaba, *Understanding Leadership*, 119.

⁷⁰ Janvier and Thaba, *Understanding Leadership*, 119.

cultural factors. Africa as a continent possesses a unique culture which makes its leadership distinctive. The people's perception of a leader is molded by the prevailing cultural background. The influence of culture is so strong that except a leader is biblically educated or deliberately exposed to different cultural environments, he will end up being just what his own culture has allowed him to be.

In Africa, the multiplicity of various ethno-linguistic peoples will not allow us to specify a particular leadership style as applicable all over Africa but can represent what is generally available. Hidden cultural influences go a long way to affect the behavior and performance of any given African leader. The leader is usually seen as above all other people and therefore is to be served. He appears more like a boss than a servant to the people and, as such, he is often dictatorial, which is opposed to what occurs around the Asian world, where religion takes a higher influence. The African leaders are also highly conscious of maintaining history, cultural values and old customs, which makes them rigid and unable to adjust to changes and a changing world.⁷¹

The African leadership is also influenced by money and wealth generally; people find it easy to penetrate the leadership ladder as soon as they become rich. So there seems to be an unhealthy respect of persons due to their financial influence. Traditional titles are usually awarded to people as soon as they suddenly acquire some wealth. African leadership also tends to respect ethnic backgrounds of people. Leaders tend to favor those from the same traditional origin more than those from outside their own area. Sometimes the path to justice maybe aborted in preference to

⁷¹ Janvier and Thaba, *Understanding Leadership*, 58.

ethnic commonality and realistic affiliations, which is contrary to spiritual leadership.⁷²

According to Thaba, the makeup of the cultural beliefs requires of its leaders the responsibility of being the custodian of the people's culture and, as such, it is expected of them not only to be involved in the making of these cultures but to be responsible for the administration of its values.

The culture requires of African leaders to be the decision makers.⁷³ It is mandatory for every other person to be subject to these decisions and it is also expected by cultural laws that everyone obeys and respects their leadership. Full respect and obedience are a part of these requirements to become citizens of these cultures while definite punishments and disciplinary measures are specified for offenders.

Leadership Hierarchies in African Culture

According to Thaba, in Africa and especially in most tribes in Nigeria, there is an overall head who is identified as a chief in some places, then under this chief are other lower, traditional leaders ranking second to him and who serve as immediate assistants responsible for taking care of specific districts. As such, they are referred to as district heads. These district heads meet from time to time as arranged with the chief and take reports to the people under them through another level of leadership called the village heads. These village heads rank third in command and are the highest authority in existence within the confines of a given village environment. Nothing happens within the village without their consent, ranging from the sale of

⁷² Janvier and Thaba, *Understanding Leadership*, 59.

⁷³ Janvier and Thaba, *Understanding Leadership*, 58.

properties/change of ownership of lands to the settlement of disputes and such usual things that may be unduly sensitive. Further under the village heads are the heads of several hamlets, since every village is further divided into several hamlets for easy access and better administrative flow. Each of these hamlets is organized under a definite leadership called the hamlet heads, whose responsibility includes settlement of disputes and other needs arising within the hamlet. Next to the hamlet heads in hierarchy are the clan heads, these are the closest leaders to the people. Beyond them are families, who are under their own family heads. The head of a family is usually a married man or, in his absence, the first son of the family.

In Africa, leadership positions are hardly based on democratic elections or appointments, but in most places are usually based on heredity. A son naturally inherits leadership from his father just as his father must have inherited it from the grandfather. Leaders in the African system are hardly changed; they continue for as long as they have good health and are capable of continuing. When they cannot continue, their positions are naturally inherited by the next person within the family system.⁷⁴

This style of leadership seems to have influenced the church leadership in Africa to an extent, as leaders of some of the churches in Africa stay in their positions for very long time and eventually sometimes single handedly appoint their own successors. In many cases they seek for a successor from within their ethnic group if none can be found from within their family. Ultimately leadership authority now rests on a particular family or ethnic group, sometimes for decades, unlike what may have occurred had a team of leaders been empowered to run the church.

⁷⁴ Janvier and Thaba, *Understanding Leadership*, 60.

Leadership in Islam

Paul Wright describes Islam as a religious movement founded by Prophet Mohammed in the early part of the 17th century. The word “Islam” comes from the Arabic word “*salam*” meaning to surrender, submission, peace and commitment, all of these are connected to leadership. By definition, Islam actually means the perfect peace that comes from the total surrender to the leadership of Allah, and the adherents are called Muslims, indicating by that name that they have committed themselves to a sovereign, divine ruler, whose will they are determined to follow for life.⁷⁵

According to Yakos Marvin, in Islam, leadership style, role and power revolve around the word and principle and teachings of the Islamic head, Mohammed. It is Mohammed’s rendition of reality that fulfills the law; Mohammed was once quoted as saying “He who obeys me obeys Allah”.⁷⁶

Power and authority centers around its religious leadership, though Islam has no such body as the clergy, it does have a professional class called “Ulama” which literally means learned man, who guard the orthodoxy of Islam.⁷⁷ Marvin says the Ulamas wield an extensive and all-inclusive power, they regulate and interpreted the law, they teach in Madrasanas, (institute of higher learning). It is also their primary leadership responsibility to defend what they call the eroding effects of leadership of the Western world, while guarding against any form of modernist movements. Their style of leadership is highly autocratic; everyone within the Islamic system accepts the laws and their interpretation as handed down by the Ulamas. The Islamic style of

⁷⁵ Paul Wright, *People and Their Beliefs* (Belgium: International Correspondence Institute, 1987), 286.

⁷⁶ Yakos Marvin, *Jesus Vs Jihad* (Orlando, FL: Strong Communications Company, 1990), 67.

⁷⁷ Marvin, *Jesus Vs Jihad*, 67.

leadership does not permit any non-Muslim to exercise authority over a Muslim.⁷⁸ A Christian for instance cannot exercise any legal right over the state; rather, the Koran forbids the testimony of an infidel.

Marvin also stressed that Islam does not follow the separation of religion and the state, rather, the Islamic doctrine is the law. Allah's word as interpreted by Mohammed is the government, economy, religion and social life of every Muslim. According to Marvin, in the Islamic leadership style, the motivating factor towards submission is fear, not love or understanding. All disobedience is punished by Sharia law. Thieves can have their hands cut off for disobeying the law, sin is controlled with brutality, and adultery, for instance, is punishable by death.

Marvin emphasized that to oppose Islamic leadership is to oppose the teachings of Allah as interpreted by Mohammed, and this is punishable with terror in this life and the life after. The Koran has this to say for such people in Koran.78:21 “...there they will drink molten metal, a filthy recompense. Hell lies in ambush, a home for transgressors.”

Leadership in Islam therefore is more religious than secular; it is the leadership of Allah as interpreted by Mohammed. This leadership demands sovereignty and submission according to its ordinances. The highest-ranking religious leader in Islam is called the caliph, and his election is usually by other religious leaders in the Islamic system. But from Mohammed's direct family line also came a line of spiritual leaders called the Imams, who are considered virtually infallible.

Among the religious hierarchy, honor is reserved for these Imams. As far as Islam is concerned, headship is bound to the Islamic law and has two duties. First to

⁷⁸ Wright, *People and their Beliefs*, 286.

their God (Ibadat) and secondly to the people (Muamalat),⁷⁹ both of which are instituted by divine decree through the Koran. It is said to be an eternal pattern aimed for the universe. This path they believe is inclusive for all mankind and to be extended through Jihad. It is believed that the prerogative to interpret Islam belonged to Ulamas, while the caliph ensures its implementation.⁸⁰ Allah, meaning the Divinity in Arabic,⁸¹ remains the highest authority in Islamic leadership as interpreted by Mohammed as the one and the only true God. In Islam, Mohammed himself ruled by absolute religious prerogative, while Allah remained his source of guidance (theocracy). And there was no distinction between religion and politics. All social norms, collectives or individuals were to conform to Islamic law as prescribed by the Koran, while the Muslim army was regarded as the army of God.⁸²

Leadership in Asian Religions

Unlike Islam and Christianity, in most religions such as Hinduism and Buddhism, leadership centers more on beliefs than on a person, according to Wright. Adherents have no overall, no pope and ceremony to follow. They are not commanded to follow a set of legalistic rules to attain leadership, such as in Judaism nor are they required to perform a fearful act of submission, as in Islam. One can, for example, become a follower of Buddhism by a selfless practice of what they call the selfless path and from there attain leadership. Buddha is a man they say is in charge of his own destiny.⁸³

⁷⁹Marvin, *Jesus Vs Jihad*, 68.

⁸⁰ John S. Espisito, *Islam the Straight Path* (New York, NY: Oxford University Press, 1988), 192.

⁸¹ Abdul Saleeb and Norman Geisler, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids, MI: Baker Books, 1988), 14.

⁸² Phil Parshall, *Beyond the Mosque: Christians Within Muslim Community* (Grand Rapids, MI: Baker Book House, 1991), 71.

⁸³ Wright, *People and Their Beliefs*, 151.

Wright says leadership is attained by spiritual self-attainment; physical self-sacrifice or renunciation marks spirituality. It was said of Prince Buddha, the founder of Buddhism, that it was his great renunciation that gave authority to his teachings. Anyone who wants to be accepted as a leader must follow the narrow path of suffering and self-sacrifice. Historically speaking, leadership in Buddhism rests more on the “Sangha,” a Buddhist assembly that studies experiences and expounds their sacred book dharma in various schools. In the past, they sometimes accepted practical authority in principle, usually in the form of kingship, and sanctioned its exercise when conducted on behalf of the people. In recent times also, the laity has established lay Buddhist organizations in order to tackle and combat technologically arising new changes and provide a balance.

According to John Thannickal, there exists a national Sangha identified with the function and exercise of political authority. They operate theocratic ally. Generally speaking, their sovereigns are religiously minded. The Asian religions and political authority were correlated in prosperity and adversity. The approval of a king by Sangha ensured his public and induced social stability, while the well-being of the Sangha depended upon the king and nobility as well as the common people.⁸⁴

John says that the religious authority provided guidance for the king. An example of Buddhist guidance to kings is exemplified in the following passages as quoted from the Mahavestu (Buddhism’s Sacred Literature).

Oh lord of men, a five-fold power is desirable for a king, be attentive and hearken to my words. The first power is innate in him, the second power is the power of his sons, the third that of his relation and friends, the fourth oh king, is that of his army, and regard us the fifth

⁸⁴ John S. Thannickal, *World Religions* (Belgium: International Correspondence Institute, 1989), 105.

the matchless power of wisdom. Whosoever oh King has this fivefold power, his kingdom is firm, prosperous and populous.⁸⁵

According to Robert Hume, within East Asia also, religion and religious beliefs are the major base for leadership and governance. It is believed that the secret of China's long vitality has been religious strength. Until 1905 the "Confucian" scriptures were the basis of appointment to civil service.⁸⁶

The founder of Confucian teaches not only the existence of a supreme being, but also that this being has divine leadership supervision over the world.

Confucianism is the philosophical system founded on the teaching of the Chinese sage Confucius (551-479 BC). It has been very important in China and has also influenced Japan and Korea. Confucianism combines a political theory and a theory of human nature, resulting in a prescriptive doctrine or way (*dao*). The political theory is based on the idea that the legitimate ruler derives authority from heaven's command, or the mandate of heaven, and is responsible for the peoples' well-being and for peace and order in the empire. In terms of human nature, humans are essentially social animals whose ways of interaction are shaped by convention or ritual (*li*), which prescribe proper behavior for a given situation. Sages are those who have mastered *li*, and from whom the mass of people learn. Leaders should, ideally, be sages, and should appoint only those who are models of virtue (*de*) to prominent positions. People will emulate virtuous models, so virtuous leadership results in a natural moral education. The highest level of moral development is *ren*, the natural inclination toward harmony with the *dao*. Although Confucius never wrote down his philosophy, his disciples compiled his sayings after his death and preserved them in the basic text of Confucianism, the Analects.

⁸⁵ Thannickal, *World Religions*, 215.

⁸⁶ Robert E. Hume, *The World's Living Religions* (New York, NY: Macmillan Publishing Company, 1992), 111.

Confucianism, the philosophical system founded on the teaching of Confucius (551–479 BC), dominated the sociopolitical life of China for most of that country's history and has largely influenced the cultures of Korea, Japan, and Indochina. The Confucian school functioned as a recruiting ground for government positions, which were filled by those scoring highest on examinations in the Confucian classics. It also blended with popular and imported religions and became the vehicle for articulating Chinese mores to the peasants. The school's doctrines supported political authority using the theory of the mandate of heaven. It sought to help the rulers maintain domestic order, preserve tradition, and maintain a constant standard of living for the taxpaying peasants. It trained its adherents in benevolence, traditional rituals, filial piety, loyalty, and respect for superiors and for the aged and principled flexibility in advising rulers.

It is also the same in Japan where the Shinto's are found, whose religion is that of nature worship, emperor worship and purity. Leadership is also derived from strong religious inclinations. As a matter of fact they believe in the divine origin of the land and government of Japan.

Hume says that the constitution, which was formulated in 1889 in order to bring Japan into line with the method of leadership of other nations of the world, starts with a reaffirmation of religious faith. The preamble declares: that the "Mikado" (national religious head) sits upon "the throne of a lined succession unbroken for ages eternal. Historically Shinto has furnished the vital religious basis for the oldest reigning dynasty of the world.⁸⁷

⁸⁷ Hume, *World's Living Religions*, 113.

Hindu Leadership

Hinduism is an umbrella term for various religious traditions that originated in India, and now are practiced all around the world, though more than 90 percent of Hindus are found in India. The third largest organized religion in the world after Christianity and Islam, Hinduism is based on the teachings of the Vedas, ancient scriptures, many of which were brought to India around 1500 BC by the Aryans. The social stratification of the Aryan society also influenced India, and along with Hinduism, a number of social classes, called castes, simultaneously developed after the Aryans arrival.⁸⁸

Just as Hinduism includes a variety of religious traditions, it also has a variety of different types of religious leaders. According to the strict interpretation of the caste system, all priests must come from the highest, or Brahman caste. Throughout his life, a person remains in the same caste into which he was born, with the possibility to be born into a higher caste at his next reincarnation. This means in many cases, the priesthood is hereditary. Besides the Priests, Hinduism also has ascetic monastic orders, referred to as Sannyasa, members of which are also primarily from the Brahman caste. A third category of religious leaders in Hinduism are “Asacharya or Guru,”⁸⁹ teachers of divine personality who have come to the earth to teach by example and to help ordinary adherents to understand the scriptures.

Since Hinduism includes a variety of gods, religious practices, and religious leaders, each person’s faith is an individual matter, and each will choose a form of devotion and a spiritual leader that suits the goals and nature of his faith. All of these

⁸⁸ Annie Wood, *The Path of Discipleship* (Madras, Nigeria: Theosophical Publishing House, 1989), 81.

⁸⁹ Wood, *Path of Discipleship*, 84.

religious leaders have a responsibility to guide those who follow them and look to them as examples, to live and teach an upright and holy life.

Guru-Shishya Tradition

Another important leadership aspect in Hinduism is the *guru-shishya* tradition, a spiritual relationship where knowledge is transmitted from a guru (teacher) to a *śiṣya* (disciple) or *chela*. The nearest word in English for guru is “great.” Related words in Sanskrit are *Guruttar* and *Garishth*, which have meanings similar to greater and greatest⁹⁰. Hinduism emphasizes the importance of finding a guru who can impart transcendental knowledge, such knowledge, whether it be Vedic, agamic, artistic, architectural, musical or spiritual, is imparted through the developing relationship between the guru and the disciple. It is considered that this relationship, based on the genuineness of the guru, and the respect, commitment, devotion and obedience of the student, is the best way for subtle or advanced knowledge to be conveyed. The student eventually masters the knowledge that the guru embodies.

In Indian culture, a person without a guru or a teacher (*acharya*) was once looked down on as an orphan or unfortunate one. The word *anatha* in Sanskrit means “the one without a teacher.” An *acharya* is the giver of *gyan* (knowledge) in the form of *shiksha* (instruction). A guru also gives *diksha* (initiation), which is the spiritual awakening of the disciple by the grace of the guru. *Diksha* is also considered to be the procedure of bestowing the divine powers of a guru upon the disciple, through which the disciple progresses continuously along the path to divinity.⁹¹

⁹⁰ Karen Pechilis, *The Graceful Guru: Hindu Female Gurus in India and the United States* (New York, NY: Oxford University Press, 2004), 74.

⁹¹ Pechilis, *Graceful Guru*, 89.

In summary, one form of leadership or another exists in every culture and religion, and leadership styles often revolve around a people's culture and religious beliefs.

CHAPTER FOUR

PROJECT DESIGN

Chapter Three explored the subject of leadership generally as expressed in other books, insights on leadership, different styles, secularly and in other religious bodies, and team leadership as expressed in relevant books and articles. This chapter will now begin to develop in detail the main body of the research project, including the assessment instruments to be used. It will examine the major challenges of leadership in the 21st century church, such as management of conflicts, ethical temptations, and development of people and issues on integrity, as well as the presentation and analysis of field data.

RESEARCH PROCEDURE

The population used for the leadership class for the church is between the ages of 18 and 55; most of who speak and read English language. This research included oral interviews, written questions, and questionnaire and library resources to provide good background information to the research work. The questionnaires was selected for data collection since it provided enough freedom for respondents to express their views anonymously. The questionnaire also allowed respondents to be objective in the information provided. In addition, an oral interview was chosen to get eye witnesses and people who are directly involved in the leadership of the church to express their views, their emotions and sentiments notwithstanding.

The source of information used for this research came from five libraries (1-5), and three other sources:

1. The Evangel Theological Seminaries, Jos, Nigeria.
2. Theological College of Northern Nigeria, Bukuru.
3. The University of Jos Library.
4. Jos ECWA Theological Seminary.
5. The Tidings of Faith Church Library.

The oral interview was administered and a number of questions covering the major aspects of the research topic were used for gathering information. Each person selected for interview was provided with an opportunity to orally respond to the questions. Questions were provided by the researcher and copies given to some selected leaders who are directly involved in the everyday leadership of the church. Effort was made to visit churches with copies of the questionnaire to identify various leaders selected by sampling technique whom were requested to respond to the questionnaire.

The research population included persons fully or partially involved in the leadership of the Tidings of Faith Ministries Inc. These are pastors, deacons, elders, administrative staff, volunteer staff, associate ministers, directors of various church ministries such as the choir, men's leaders, women's leaders, youth leaders and their assistants. Also various cell leaders and the contributions of leaders of sister and related organizations within and around the Jos metropolis were sought, and reports on related subjects from books were utilized. These categories of people are considered suitable as a primary source of information that can reveal the true nature of leadership in the church today, and based on these findings, the researcher could come up with what leadership virtues may work for the 21st century church.

The researcher did not use every single leader found in the Tidings of Faith nor all leaders of sister ministries because the number is very large and most of the

reports indicate the same opinion. This made sampling necessary, and therefore a purposeful sampling technique was adopted. The categories of people sampled were pastors, their assistants, volunteer workers, such as men and women leaders, choir, youth and cell leaders. Ten percent of the total number of all the leaders were sampled for the oral interview. In addition, a random sampling technique was used to select ten people from each major group in the church for the completion of questionnaire. The major groups considered included men's and women's groups, youth fellowship, cell leaders and choir leaders.

The instruments used in this research remains as listed above. Interview, questionnaire and library resources provided reasonable background information to the research. The major source of information remains the libraries as previously listed. The oral interview was administered, and a number of questions covering the major aspects of the research topic were used for gathering information. Each person selected was provided with an opportunity to orally respond to all the questions.

Questions were provided by the researcher and copies were given to some selected leaders directly involved in the everyday leadership of the church. The researcher personally sought appointments with the concerned leaders and developed a time schedule for all interviews and discussions. The researcher also drafted and copied the questionnaires to all the sampled respondents and arranged an appropriate feedback method with them.

The researcher also sent request letters for the use of the selected libraries asking for an official permission to use their libraries. The major data source for this research was the oral interview and library. The information was gathered, arranged and analyzed according to headings and subheadings where they fit in, and where

necessary, graphic illustrations and diagrams were reflected. Refer to Appendixes on the back page for results, sample letters, tables and pictograms.

Interview Result Analysis and Comments from the Current Leaders

After interviewing a total of 50 leaders, analysis of data reveal first that the church leadership constitute 40 percent of women, 30 percent of men, 26 percent of youths and 4 percent of teenagers. Also it revealed that 56 percent of the leaders are graduates of either a university or polytechnic, while 20 percent posses a diploma and another 20 percent posses a master's degree and above. Further, 66 percent of the leadership was found to be married

A further examination of the data collected and the graph representing the rate of acquisition of electronic and related gadgets shows that nearly all the leaders would have acquired various forms of electronic and communications gadgets within the next two years.

These findings confirm the fact that this church will constitute mostly educated people in the 21st century. The trend also shows that most of the leaders will be well-educated women, all of whom will be informed about what is going on around the world and will want to be involved in the everyday church leadership. Many of them confirmed that they posses several leadership gifts which they will desire to put to use in the church but which the prevailing leadership trend give little or no room for.

Some of the leaders interviewed voiced their feelings and opinions on several issues involving leadership, people management, worship and how ministry is generally run.

A. Leadership

On leadership, some expressed their feelings about the fact that the church is being run more like a private enterprise where only a very few people are involved in the everyday management. According to Leonard¹ one of the people interviewed, the church is being run practically by one or two people. These same people do most of the ministry work and have always been the ones who have always done it over the years. A good number of those interviewed share the same opinion. Those who share this view felt there were others within the church who could do it better but unfortunately are denied the opportunity to get involved, mostly because they are not professionally trained to do so.

Leonard's observation draws further attention to the researchers' opinion on the fact that the clergy is saddled with too much responsibility while the laity remain more like untrained observers whose opinion and contribution will never be sought nor contributions appreciated. So they are made redundant at the expense of expected growth if leadership were otherwise administered.

Oral interviews also revealed that most of the leaders have been in the same positions for many years and, as such, have practically lost the drive for new initiatives, as well as the initial enthusiasm with which they started off. Others, such as Vera,² felt there was little or no diversity in the style of

¹ Leonard Okoduwa, interview by author, Jos, Nigeria, December 16, 2009; written survey.

² Vera Osai, interview by author, Jos, Nigeria, December 16, 2009; written survey.

leadership. The few leaders tended to do just about the same things and in the same ways the pastor does, thus giving no room for their individual make-up.

This observation results from the fact that one head has long dominated the leadership style and limited it by his own knowledge, thus confirming the researcher's view on the pit falls of the institutional leadership style.

B. Worship

On worship, Francis³ felt the church worship was practically need-driven. Most of the singing, preaching and sacrifices made tended to address mostly the needs of the people, thus creating the impression that the sole purpose of worship is to meet man's needs. Little emphasis is placed on meeting God's own need and knowing God personally. According to him, the church leadership appears to be influenced by the hardship and the age-long poverty which had engulfed the people and the need to sustain their interest in God.

Further on the worship style, Samson⁴ and a few other felt the church seems to be representing more of the western pattern of worship than the African style, especially in the kinds of song used in church and sometimes in the kind of preaching emphasis. He feels the western influence is eroding our own African cultural pattern.

³ Francis Okoro, interview by author, Jos, Nigeria, December 16, 2009; written survey.

⁴ Samson Pam, interview by author, Jos, Nigeria, December 16, 2009; written survey.

C. Management of People

On people management, Chijioke⁵ and a few others felt the pastor seems to be doing too much alone and, as such, his impact could not be felt by all. So many members who need his personal attention cannot get it, and no one else seems to be trained enough to do his job, The pastor's inability to reach most people personally they felt was the reason most members withdraw their membership.

Some of the leaders interviewed regretted that once any of the leaders goes on transfer or has reason to relocate, there is usually no one to continue with responsibilities. They further observed that when new people join the church, there are usually very poor efforts to get them oriented along the thoughts and focus of the founding leaders. This observation buttresses the point, facts and the major questions that informed the necessity of this research. It makes the need for a team form of leadership even more obvious. By his observation the pastor's health is clearly in danger as he does too much alone, his life span is in danger, and his overall productivity is clearly limited.

His observation further revealed that there is little or no conscious effort to mentor upcoming leaders as transfer or relocation of the pastor creates a relatively overwhelming vacuum almost impossible to fill. The most challenging aspect of this style of leadership from his own observation is the fact that it leads to members' withdrawal from church attendance as the services of this one man is so limited that they are denied his attention.

⁵ Chijioke Okwu, interview by author, Jos, Nigeria, January 30, 2010; oral interview.

D. Questions Asked by Respondents

About 50% of the respondents came up with such questions as:

- What is the way forward for the ministry?
- What happens in a situation where the founder of the ministry dies?
- What are the modalities for selecting another leader?
- When will such a leader of the entire ministry be trained for the job ahead?
- How does he get to know the mind and the founding ministry goals?

E. The Church in the Future and Advancement of Technology

Other people interviewed such as Oge and Dado⁶ felt that the way the ministry is run falls short of meeting the needs of the future generation, putting into consideration the changing times, the advancement in technology, increase in knowledge and cultural differences which has affected the way things are done and how people respond.

Others observed that with what they see on the satellite television and Internet, the church should look to revisiting and revising its mission to compare with global results. This opinion was enhanced by the analysis of the research data on the acquisition of electronics, communications and satellite-related gadgets. The data revealed that the number of church leaders who had

⁶ Dayo Oluwa et al., interview by author, Jos, Nigeria, December 16, 2009; written survey.

electronic or related gadgets increased from seven in 2001 to as many as one hundred today.

This result clearly indicates as we move further into the 21st century, many more leaders will become communication-conscious electronically, making it more challenging for an uninformed leader to handle their expectations as a result of the increased exposure to ministers, ministries and leaders around the world, hence the need to advance the style of leadership.

F. Ethical Issues And Internal Conflict

Older and more experienced leaders, such as Ojo,⁷ commented on the need to address ethical issues and internal conflicts within the church, among both the leaders and members. They felt that while so much time is spent on praying and teaching people how to overcome poverty, little is done about the lifestyles of the people, especially the ministers. The church leadership appears to be totally engulfed with all sorts of conflict with little or no strategy to deal with them.

In one of the interviews, Ojo said expressed concern about a particular minister who is involved in the weekly officiating of the worship service but sees nothing wrong with the way he lives his life. The minister lived with a woman to whom he is not married, and who has bore him about four children. After abusing her verbally and physically, he drove her out of the home, and then took up with another woman and got her pregnant. Yet he continues to minister in the church. A number of attempts were made to call him to order but most failed because most leaders were not very informed about how to

⁷ Ojo Ipadeola, interview by author, Jos, Nigeria, December 16, 2009; written survey.

address the issue. Diverse opinions complicated the issue and created even more serious conflicts among the leaders who took sides, some on the side of the man and others on the side of the woman, while others could not see what was badly wrong.

This and a number of other ethical issues that concerned the behavior and attitude of those called of God to minister in this local church and other churches around here raised a critical challenge to the researcher, and hence the need for the development of a detailed guide on conflict resolution, and management of ethical issues as a major tool in the equipping of a 21st century team leader.

G. The Place Of Women

Though the research will reflect more issues about the role of women in Chapter Five, it is important here to note that the overall interview process revealed that 40% of the total ministers interviewed were women, most of them educated up to graduate level and involved in top leadership positions. Besides leading the women's fellowship, they are involved in preaching the word, in prayer, cell churches, in choir and worship. Derah⁸ noted that most of the women are very committed and attend church even more regularly than the men. The groups they lead in the church are much more organized and meet more regularly. They were also found to take the lead in rendering sacrificial services to the church, such as keeping it clean, and show much more concern about the unchurched.

⁸ Derah Chika, interview by author, Jos, Nigeria, December 16, 2009; written survey.

THE ELEVEN TRENDS OF THE 21ST CENTURY CHURCH

From a review of related literature and other sources, the researcher obtained useful suggestions for how Tidings of Faith and other churches may go about seeking an adequate leadership model for the 21st century. Part of the findings, as observed by William Easum are set out *verbatim* below:⁹

...[W]ith the new millennium upon us, many church leaders are concerned about what the Christian church will look like in the 21st century. Although no one can describe this church with certainty, it is possible to make some educated guesses based on what we have seen in the latter part of the 1990s. What follows is a brief sketch of the broad trends in 21st century church life that will probably take us through much of the next millennium as opposed to the fads that will change from decade to decade.

Trend #1 Worship: Experiencing God: The church of the 21st century focuses worship primarily on what a person experiences about God before what he learns about God. This trend is confirmed by the growing unchurched, biblically illiterate, ethically void population growing up outside the influence of Christianity. Their basic need is to experience the presence of God before educating them about God or the church. More emphasis seems to be placed on stirring the heart and emotions, more than educating the head. The way a person experiences God in worship is more of a fad than a trend. Whether churches use synthesizers or organs will change from decade to decade. The current use of interviews and dramas will be replaced by other methods. However, the current movement toward the use of video and computers in

⁹ William Easum, "Eleven Trends of the 21st Century," *Net Results*, reprinted by For Ministry.com, <http://www.forministry.com/vsItemDisplay.dsp&objectID=6EEF33E5-021A-4C9D-95203179955ECAD5&method=display&templateID=C3435351-D45C-4B52-867A3F794D1CD85C> (accessed January 11, 2011).

worship is a trend that will stay with us for much of the next millennium and pave the way for even more elaborate visual effects in worship. Whether the movement away from bulletins and hymnals is a trend or a fad remains to be seen. The use of praise choruses, Gregorian chant, and rap are fads that will change from time to time. One thing is certain, Elizabethan music may no longer be a trend, although in the new Anglican movement in the U.S.A, Elizabethan music is seeing a bit of a revival, not only in hymns, but in the use of Anglican plainsong chant.

Trend #2 Community: Creating A Safe Place: The church of the 21st century is a safe place to develop most of one's social life, establish relationships, and hear the dangerous gospel. Christian community is a primary concern because the world is becoming more hostile toward the church. This church provides for most of a person's physical and spiritual needs from the cradle to the grave. A major trend is providing a safe nursery where parents can leave their children without worrying about them. A fad is providing parents with pagers or giving them a number and then displaying it on a scoreboard when their child needs them.

Trend #3 Outreach: Reaching the Unchurched: The church of the 21st century develops ministries for unchurched people rather than for people who grew up within a churched culture. Conversion replaces proselytizing or transferring from other churches as the major trend in church growth, while a rediscovery of and appreciation for the Holy Scriptures will be a major trend. Practices such as infant baptism and confirmation, once trends, are becoming fads.

Trend #4 Spiritual Growths: Making Disciples: The church of the 21st century focuses on making disciples instead of making decisions or "running the church." Encouraging laity to develop their God-given spiritual gifts instead of holding an

institutional church office is a trend. Spiritual-gift inventories are a fad even though they are very important today.

Trend #5 Decision-Making: Promoting Accountability: The church of the 21st century promotes accountability, not control, as the dominant form of governing. Bureaucracy was a 20th century trend; today it is a fad; tomorrow it is extinct. People are given permission to begin new ministries without a lot of red tape. Networking is the trend. Teams, House churches and small groups will be more of a trend than a fad.

Trend #6 Commitment: Varied According to Affluence: The church of the 21st century considers high commitment as a basic value. The trends point toward more people attending worship than are on the church rolls and people who are required to prove themselves as servants before becoming leaders. The particulars about the form of commitment, such as giving a minimum of 10 percent of one's time, talent, and income to further the Body of Christ, is a fad that will change depending on the cultural climate. The amount of time affluent people invest in ministry requires higher commitment than how much money they give, whereas the amount of money given by less affluent people requires higher commitment than how much time they give.

Trend #7 Leadership: Mobilizing the Laity: The church of the 21st century mobilizes: laity for ministry instead of relying on paid clergy. The trend is toward fewer church leaders attending seminary and more laity taking hands-on responsibility for ministry. The few clergy that do exist in the 21st century are equippers of those who equip others and administrators of the congregation's ministries.

Trend #8 Demographics: Multicultural in ethnicity: The church of the 21st century is multicultural because most of the net population growth is from

immigration and second-generation immigrants. One of the major evangelistic ministries is teaching leaders a second or third language. Dialogue with other faiths is encouraged because they outnumber Christians in North America and some other parts of the world. The basic form of evangelism is much like that of Paul in Corinth. The trend is away from Caucasian leadership. The fad is cultural changes growing out of the leadership of the first and second generation of immigrants in most parts of the developed world.

Trend #9 Denominational Affiliation: Loose-Knit Alliances: The church of the 21st century is part of a quasi-denomination that did not exist in the 1990s. The trend is toward loosely knit alliances of churches joined together around similar missions and theologies. This quasi-denomination exists to resource the local congregation, and is very lean at the center as opposed to the top. Another reason for these alliances is to ensure the personal integrity of local leadership. The leadership is more of a fad than a trend because it will change so often.

Trend #10 Theology: Conservative and Liberal: The church of the 21st century is theologically conservative and technologically liberal. The trend today in almost everything is conservative, except when it comes to technology. Most of the growing churches and quasi-denominations that are already emerging are theologically conservative with two basic differences from conservatism of the past. One, they are more accepting and less bigoted than most existing established churches. Two, they are eagerly incorporating many forms of technology.

Trend #11 Mission: Parish-Minded: The church of the 21st century focuses on reaching an area for Christ, instead of building a particular church. This makes the size and sometimes the location of a church irrelevant. Because of the changing

zoning laws and the cost of construction, churches have more than one location and meet in buildings once used for something else. Stained glass windows, steeples, and pews are shifting from trends to fads.

Many more possibilities could be suggested regarding the church of the 21st century. However, the odds are they are just fads that will not endure.¹⁰

THE 21ST CENTURY CHURCH LEADERSHIP FOCUS

The review of related literatures, oral interviews, and analysis of questionnaires has helped to give this research a definite focus. Based on the findings, the researcher began working on a credible model of leadership that can handle most effectively these upcoming church trends and fads.

- The research begins to develop a leadership model that can handle effectively a 21st century Tidings of Faith Church, that focuses worship primarily on what a person experiences about God much more than what he learns about God or his own personal needs.
- It will also develop a 21st century leadership that can create a safe place to develop most of one's social life, establish relationships, and hear a complete and relevant gospel.
- It will also develop a leadership that can nurture ministries for unchurched people rather than for people who grew up within a churched culture, and where conversion can replace proselytizing or transferring from other churches as the major trend in church growth.
- It will develop a leadership that will focus on making disciples instead of making decisions or "running the church," and encouraging laity to develop their God-given spiritual gifts instead of holding an institutional church office.

¹⁰ Easum, "Eleven Trends.

- It will also focus on developing a leadership that promotes accountability, not control, as the dominant form of governing, bearing in mind that bureaucracy was a 20th century trend and is now fading away.
- It will be developing a leadership that considers high commitment as a basic value in the 21st century.
- It will also be developing a leadership that mobilizes laity for ministry instead of relying on paid clergy.
- It will be developing a leadership that can effectively handle a multicultural congregation because most of the net population growth is from immigration and second-generation immigrants and even in Africa, a mixture of diverse ethnic groups are now congregating.
- It will be developing a leadership that is theologically conservative and technologically liberal. The trend today in almost everything is conservative, except when it comes to technology.
- It will develop a leadership that focuses on reaching an area like Jos in Nigeria by the Tidings of Faith Ministries, for Christ instead of building a particular church.

The researcher also discovered from data collected, first, that the 21st century church will have in its membership very educated people. More of them have some college training, and many have been involved in management and leadership training in their companies and communities. Many are avid readers. They know good training when they see it.

Second, they are most likely to be digitally connected. Although many may not be in love with technology, they are exposed to it on a regular basis and many are adept at using it. This skill is not limited to young adults; this is true of many adults.

Third, they are busy people. They have many demands on their time and work, community service, family, and the logistics of “doing life” shopping, housework, home repair, paying bills, etc carving out time for something else is not easy.

Fourth, some of them come from various denominations. Many people who have become lay leaders in the church did not grow up in the faith tradition of this church. In the interviews conducted the researcher found out that a good number grew up in other faith groups.

Fifth, their family situations vary. Some are part of the traditional “Mom and Dad, three kids, and a dog” kind of family, but others are in a second marriage, have blended families, are single parents, have never been married, or are single adults caring for aging parents.

Sixth, they are open to new relationships in churches of any size, large or small. In my interaction, I have found it quite common that people don’t know each other. They know their Sunday school classmates or those they work with on various projects, but their sphere of involvement is limited.

Seventh, they are seeking spiritual insight for their lives. Many adults hunger for a place where they can share their deepest needs without judgment and find spiritual guidance. This may sound like a simple thing, but most adults have to search to find this type of community. Equipping adults as leaders for the 21st century church is one of the most significant opportunities open to us today.

With the Tidings of Faith Church leadership in mind, analysis of data collected show that the emerging 21st century church era will require a new breed of leaders. These new leaders needs to have the ability to change and adapt quickly with a future eye on what is possible. The 21st century church leader recognizes that

without keeping an eye on the future he may be doomed to remaining a prisoner of the past. With this eye on the future, the 21st century Tidings of Faith Church leader will need to welcome innovation, embrace change and be ready to thrive on chaos.

The 21st century church leader recognizes that only the biblically grounded and strong in faith will survive the immense challenges of the future. The good news is that by preparing today, we can successfully meet the challenges of the future. But what skills are necessary to survive in the future? What will this church need to do today? How will this affect the current leaders? Why should the current leaders be concerned now?

We cannot hold back the forces of change. We cannot deny that our society and the very nature of the church is changing daily, Yet some church leaders may be prone to resist change. Global technology and economy is redefining the way things are done, and churches and their leaders are in no small way affected.

But regardless of all of these changes, churches and organizations will still need leaders to lead. The role of the church leader in the 21st century will be even more critical to the success and growth of the church than it is today. Church work will become more stressful, competitive and maybe even chaotic. Leaders especially within the Tidings of Faith will be called upon who must be competent to manage the emerging church, achieve fulfilment for church members and ministry staff, plan for today and for tomorrow. It is this leadership who will be the glue that will hold together the growth of the church. Their dedication and, above all, their ability to respond to challenges will be a valuable asset.

THE KEY CHALLENGES OF CHURCH LEADERSHIP IN THE 21ST CENTURY

Having analysed data resulting from interviews, questionnaires and libraries, the researcher came up with challenges that will confront the 21st century leadership and possible strategies to address them. The first of these challenges involves ethical issues, the second, church conflict.

Ethical Crises

The 21st century church will likely be neck deep into ethical crises, going by what is already happening today in the Tidings of Faith, and the liberal community of the 21st century. An ethical crisis exists in ministry. Sometimes it seems religious people are not all that religious. With sexual scandals and abuses, homosexuality, and financial irregularities frequently in the news, the world and, particularly, the Tidings of Faith, see an ethical problem. Though not pronounced today in this local church, it is one that must be addressed ahead of time. Of greater concern are the less visible ethical issues that tempt ministers daily in their choices, goals, and obligations.

The growing ethical crisis in ministry is seen in the increasing number of resources. Twenty years ago ministerial ethics was seldom discussed. Today, a quick survey of the Web reveals hundreds of sites with policy statements, disclaimers, and resources for ministerial ethics. It is obvious that the 21st century will witness much more of these challenges than ever, and will require a greater demand on the leadership of the church, as well as the leadership of the Tidings of Faith in the 21st century.

When ethics is defined and its theological foundations are reviewed, this research will formulate reasons why the crisis is important. The nature of the crisis, its

internal and external contributing factors, and will in the next chapter proffer informed suggestions for recovering ethical ministry based on a biblical foundation.

Definition

“Christian ethics is the study of good and evil, right and wrong. What constitutes good, virtuous, healthy character? How does one discern and do the right thing in various ethical dilemmas? How do Christian moral values play out in a diverse, multicultural, multi-faith world? How does one teach and promote moral character and action?”¹¹ Every Christian is an ethicist on a moral quest for virtue and character. It is not enough to identify and support ethical behavior. As Aristotle, an early ethicist, pointed out, ethical comes from ethos, referring to practices, customs, and habits.¹²

Ethics evaluates behavior and asks why we act as we do. How should we determine right actions? Most of us know what it means to be virtuous. We know when we are persons of character and when we are not. We must never be satisfied with legal morality (I technically keep the moral code). Ethics is not only about morality, it is about character and virtue. Ministers are called to virtue.

Foundations

To develop a great and highly successful leadership for the 21st century for the Tidings of Faith church, we must recognize the biblical foundations of Christian ethics. Some wonder whether a Christian ethic is possible in a postmodern world that questions the validity of the organizing tenets of Christian ethics. Stanley Hauerwas

¹¹ David Gill, “Christian Ethics,” class syllabus, Fuller Theological Seminary, Pasadena, CA, 2009.

¹² Gill, “Christian Ethics,” 2.

observes that Christian ethics is being called to exist in a fragmented and violent world.¹³ Absolutes are still needed in a world that has largely discarded them.

The privatization of religion has made ethical behavior fragile. There is a need for renewed truthfulness in Christian conviction. Abstract ethics is impossible. A familiar behavioral model says behaviors are based on values, and values on the principles or beliefs that in sum make up one's worldview. At stake in the ethical crisis is the theological base of Christian behavior¹⁴

Some maintain that our world needs to redefine ethics lest morality and virtue disappear.¹⁵ No doubt we exist in a world where postmodernism has shaken loose much that was formerly nailed down. We must identify a normative ethic of doing and an ethic of being.¹⁶ In the midst of questions about the biblical foundation of our behaviors, we must reestablish moral norms, obligations, and values.

True Christian ethics is founded in solid theology, the sovereignty of God, the lordship of Christ, the new righteousness possible in the new kingdom. Unlike philosophic ethics, Christian character can never be considered apart from its religious nature connected with God, personal, internal, future-oriented, and universally applicable.

¹³ Stanley Hauerwas, *The Peaceable Kingdom: A Primer in Christian Ethics* (Notre Dame, IN: Notre Dame Press, 1991), 1.

¹⁴ Walter E. Wiest and Elwyn A. Smith, *Ethics in Ministry: A Guide for the Professional* (Minneapolis, MN: Fortress Press, 1989), 12.

¹⁵ Vigen Guroian, *Ethics After Christendom: Toward an Ecclesial Christian Ethic* (Grand Rapids, MI: Eerdmans, 1994), 33.

¹⁶ Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics* (Downers Grove, IL: InterVarsity Press, 1997), 12.

Importance

The importance of the crisis in the 21st century church leadership may be seen by asking, “What is at stake for ministry, the Tidings of Faith church, and the world in the 21st century?”

Much is at stake for those who preach and minister. Understanding how and why ministers act is not easy because humans are prone to rationalization, personalities enter power struggles, and honest self-evaluation is difficult. We must admit that hard questions exist, identify them, and encourage personal reflection.

Ministry is not limited to full-time ministers or church workers. Interest in ministerial ethics expands to many professionals and volunteers who serve the church in a ministerial capacity. Elders, deacons, pastoral administrators, pastoral care ministers, spiritual directors, youth ministers, campus ministers, directors of religious education, and teachers¹⁷. As the secular world gives increased attention to professional ethics, the church must not lag behind if it must make a strong impact on the 21st century society.

While ethics and etiquette are connected,¹⁸ ethics in ministry is ultimately about integrity. What is at stake is the integrity of ministry. How can those who are not whole help others toward wholeness? Effective ministry does not demand perfection, it demands integrity.

¹⁷ Richard M. Gula, *Ethics in Pastoral Ministry* (Mahwah, NJ: Paulist Press, 1996), 23.

¹⁸ Nolan B. Harmon, *Ministerial Ethics and Etiquette* (Nashville, TN: Abingdon Press, 1987), 34.

No subject is more relevant for ministry than exploring how truth, beliefs, and values integrate in Christian living. No ministry leadership can be faithful if it does not help people toward righteous living through the ethical challenges of our time. Ministers must do more than guide others toward ethical behaviors, they must be examples. Ethical standards apply to all Christians, but spiritual leaders have a higher degree of ethical accountability.

WHAT IS AT STAKE FOR THE 21ST CENTURY CHURCH AND THE WORLD

The researcher observed from data collected that most church members are looking at the key leaders as a model for living. A church seldom rises above the moral standards and teachings of the leadership that regularly provides its spiritual nourishment. If the modern church faces a spiritual bottleneck that prohibits the church from pouring itself out into the lives of a needy world, the bottleneck is at the top. The church needs spiritual leadership that incarnates the life of Jesus before it can understand the challenge of living out the life of Jesus in our world. Virtue influences our choices, goals, roles, and behaviors. Genuine virtue connects faith and behavior. Virtue is a lifetime endeavor. Christian morality is not built solely on keeping rules. Christians shaped by the church community should have a moral shape.

What is at stake for the church may be summarized in three questions: Will we be spiritual or secular? Will we be God's presence in this world with a clear word from God, or merely another siren song? Will we be light and salt?

What Is at Stake for the World in the 21ST Century

One need only observe the catastrophe of ministers gone astray to recognize how closely the world is watching those who claim to follow Jesus, especially those

who serve in ministry. For the world, salvation, eternity, the gospel, public morality, and ultimately society itself is at stake.

Societies function and are safe because a level of morality prevails. Generally my neighbors do not seek to rob me, kill me, or take advantage of me. I am safe in society because of a prevailing moral standard. However, increased random violence marks the decay of generally accepted moral standards. Prison populations swell. The dignity of human life is diminished in a variety of ways and these issues tend to become worse as we move further into the 21st century.

The Nature of the Crisis

The ethical crisis is not limited to ministry, or to the Tidings of Faith church. Our nation is in a moral crisis. The crisis in ministerial ethics is part of a larger moral crisis in our nation. The crisis in ministry is evident in three main areas, namely false spirituality, false evaluation of ministry, and false expectations on the part of ministers, churches, and the world.

Spiritual ministry is easy to counterfeit. Preachers preach and teach with little or no study. Time pressures encourage plagiarized sermons and classes. Bulletin articles are copied without credit, or worse, set forth as one's own effort. Ministers spend too little time in prayer, in speaking to God, in listening to God. Some involved in ministry covertly pursue unethical, immoral lifestyles.

Compounding the crisis, our contemporary society does not appreciate that genuine ministry is not dependent on outward appearances nor external circumstances. The rapid transitions of contemporary society have blurred definitions of ministry. In fact, today's world often measures ministry by worldly standards. This

encourages hypocrisy and the lack of ministerial integrity. Ministry is in ethical crisis. Heightening the dilemma is the fact the crisis is generally unseen, even by many church leaders and ministers.

Internal Factors

How have we arrived at this point? Several internal factors have contributed such as:

A. Lack of Spiritual Focus

The researcher observed that a number of previous ministry interviews seldom ask about personal spiritual health and growth. Few ministerial training programs require a spiritual-formation component. The significant requirement of spiritual reflection and formation in ministerial training is the exception not the rule. We seem to have forgotten that spiritual leaders must be spiritual? The church today appear so busy pursuing God's work by methods proven in the marketplace that we have forgotten God's kingdom work is spiritual? How will unspiritual people minister God's presence effectively in the church when God is barely present in their lives? Without spiritual focus, spiritual famine will come. Genuine ministry is fraught with frailty, frustration, and even failure. The greatest failure, however, may be seeking power for ministry in the physical rather than the spiritual realm.

B. Misguided Evaluation

How should ministry be measured? There are two opposite extremes. On one hand, worldly standards of success often replace spiritual evaluation. Some churches fail to appreciate effective ministry in their demand for

numerical results. God's Old Testament prophets would not have fared well in many modern churches. On the other hand, some churches and ministers fail to understand the power and potential of effective ministry and suffer because of their low expectations. The ultimate measurement of ministry is faithfulness to God. Ministry that is faithful to God never fails. Faithful ministry brings God's power to bear in this world, and God promises increase. His Word never returns empty.

C. Worldly Expectations

Our society and churches often buy into the worldly mindset more than we like to admit. We frequently have expectations that do not appreciate the elastic, flexible nature of ministry. We do not know with certainty whether ministers work for God or for churches. We affirm the former, but often practice the latter. We are more apt to clone preachers than allow valid ministry consistent with the minister's personality, as well as with his or her gifts as given by God.

D. External Factors

How did we get here? The ethical crisis is also a truth crisis. Significant shifts in the behaviors, beliefs, and values of Western culture infiltrating Nigeria and The Tidings of Faith leadership in particular have contributed to this crisis, including privatization, humanism, relativism, secularization, and pluralism. The result is the moral crisis in our nation and around the globe. Leaders in government, business, and sports are charged with various illegal and immoral acts. Church leaders are caught in unethical

behaviors and activities. Most nations of the world and Nigeria in particular have lost its moral footing. Clearly, the crisis in ministerial ethics is part of a larger crisis. An examination of the effects of privatization, humanism, relativism, secularization, and pluralism will explain how this moral crisis occurred. This research will consider privatization only.

E. Privatization

Privatization in the Western world moved religion and ministry from the public to the private arena which resulted in a loss of responsibility.¹⁹ The inability to discuss religion in the public arena is one consequence. Once religion is limited to the private arena, sharing one's faith becomes difficult and responsibility is denied. "What I do is my business." This attitude has contributed to the loss of Christian ethics both in the ministry and in the pew and its effects has now moved beyond the western world which is used as a yardstick for every form of growth. The likelihood is that it will become a major challenge world over by the 21st century. The church in Nigeria and the Tidings of Faith in particular, can only lose if this truth crisis is not addressed.

Evaluation of the 21st Century Team Minister

Analysis of the survey data for this research and the feedback from the more Elderly members of the leadership, show that a number of people serving as ministers or leaders in the Tidings of Faith church lacked some basic moral and character attributes which limited their performance, in view of this, the researcher is of the opinion that the 21st century team leadership should involve leaders and ministers

¹⁹ Leslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI: Eerdmans, 1986), 22.

with the following traits as only ministries that is alive, dynamic, and flexible will address the needs of our world with the unchanging gospel. How should we evaluate ministry? This Church wants to know four traits about the minister who will live among them and serve in the leadership team. These are calling, caring, competency and commitment.

A. His Calling

They want to know if God called you. Are you serious and certain about your calling, or will you be tempted by a secular occupation when times get tough? Do you minister because you cannot do anything else? Will you be a person of integrity as you minister among them? Do you possess a personal faith that will enable you to lead them through the spiritually dry times?

B. His Caring

They want to know if you care. Will you care about our community and us, or will we be another rung on a ladder you are trying to climb? Will you love, accept, forgive, and have grace for them? Will you try to understand them and bring God's Word to them afresh? Will you cry and laugh with them? Will you endure with them and persevere?

C. His Competency

They want to know if you are competent. Are you able to do what God wants to accomplish and what we need to get done? Do you know what to do and how to do your job? Do you consider yourself skilled enough, knowing a

little bit of everything and confident enough to tackle the challenges of a fast world?

D. His Commitment

They want to know if you are committed to ministry. Will you work conscientiously at it? Is ministry your job or your hobby? Will you be diligent, studious, and dependable? Are you a genuine servant?

A potential 21st century team minister will find his own answers. Positive answers to these questions will result to the 21st century leadership and ministers being more effective and powerful, and that God will be glorified in the proclaiming of his word, both in the message from God and the messenger who belongs to God.

CONFRONTING CHURCH CONFLICT: A KEY CHALLENGE OF LEADERSHIP

The researcher observed from interview and literature review that the 21st century team leadership will fail in performance if it ignores the overwhelming issue of church conflict that has actually worn-out some leaders of the Tidings of Faith who seem to work alone rather than as a team.

According to Osterhaus, “The pathway to leadership is dangerous and difficult. This is true for the man or woman in ministry” “It is our observation that the average minister is:

- Highly committed
- Confused by the unrealistic expectations of others

- Overwhelmed and frightened by the incomprehensible conflict".²⁰

What goes wrong for pastors everywhere, over and over again? Faulty expectations that lead to intense personal conflict, an often repeated paradox. The more pastors care, the more they are set up to fail, and the reason they fail is because they tend to make perhaps the most serious error a leader can make. They attempt to meet all of the expectations of their congregation, which they cannot and in failing they create very destructive cycle of highly paralysing conflicts. Now the question is what is the answer to this dilemma? How can the church leadership deal effectively with the congregation, and especially those deeply wounded people who want, who demand that he or she heal all of their wounds, fix their defects, and compensate for their deficiencies.

In the local church, Ken Sande says conflict is “the air we breathe, it’s everywhere; you may wish you had different board members; you’ve got failing marriages you’re trying to save. Your church may seem resistant to change... and you might even wonder if this church is the right fit for you. Responding to conflict can feel overwhelming. It’s not something you’ve been trained to do. It’s not easy to do. Sometimes the conflict is even with your fellow church leaders. What can you do?”²¹

Conflicts in many situations represent the absence of peace, peace within us, peace with others, and peace with God our maker. No church leader or leadership will flourish and fulfil its vision under an atmosphere bedevilled with repeated cycles of conflict. Apostle Paul having weighed the consequences of the lack of peace exhorted

²⁰James Osterhaus, *Thriving Through Ministry Conflict: By Understanding Your Red and Blue Zones* (Grand Rapids, MI: Zondervan, 2005), 15.

²¹ Ken Sande, “Building a Culture of Peace,” seminar, Pastors’ Forum with Ken Sande, South Hamilton, MA, October, 21, 2008.

the Roman church thus, “If it is possible, as far as it lies within you live at peace with one another” (Romans 12:18, NIV).

Today the nations of the world are going through very severe conflicts, governments, organisations, families and above all the church are undergoing and experiencing several dimensions of harrowing conflict.

Conflict in the church is expected to be minimal or possibly nonexistent to the uninformed. This is more because our God is a God of peace, who from Genesis to Revelation communicates a deep desire to bless his people with peace and to use them to bring peace to others. He delights to make his children instruments of peace and reconciliation in the midst of unending conflict, but unfortunately this is far from what occurs in the body of Christ today. Brothers are fighting their own brothers and sisters are fighting their own sisters, pastors are at conflict with members and members in conflict with themselves. Church relationships issues have degenerated rather than improved, thus crippling the vision of the Lord Jesus and his leaders to the church, hence the need for this research.

According to Carter McNamara, conflict occurs when two or more values, perspectives and opinions are contradictory in nature and haven’t been aligned or agreed about yet, including:

- Within yourself when you are not living according to your values
- When your values and perspectives are threatened
- Discomfort from the fear of the unknown or from the lack of fulfilment.

According to him conflict is inevitable and often good.²² A good leader, for example, knows well that good teams always go through a process of forming, storming, norming, and performing period. Often he recalls, getting the most out of diversity means often contradictory values, perspectives and opinions.

Conflicts therefore may not be completely negative. They may hold within them very positive values, helping to raise and address problems, and further energizing work to be on the most appropriate issues. Conflicts sometimes help people to be real, and motivate them to participate.

Conflict helps people to know how to learn how to recognize and benefit from their differences. Conflict is not the same as discomfort, and it is never the problem, rather it is only when conflict is poorly managed that it becomes a problem. It becomes a problem when it:

- Hampers productivity in the business of the kingdom.
- Lowers the morale of covenant keepers.
- Causes inappropriate behaviours in the leadership that run down the body of Christ.

Gregorio believes that wherever choices exist, there are potentials for disagreement. Such differences when handled properly can result to richer, more effective, creative solutions and interactions²³. But alas, it is difficult to consistently turn differences into opportunities when disagreements are poorly handled. The outcome can be contentious, and contentiousness can create a sense of psychological

²² Carter McNamara, *Field Guide to Leadership and Supervision for Nonprofit Staff* (Minneapolis, MN: Authenticity Consulting, 2008), 2.

²³ Gregorio Billikopf, *Mediation and Conflict Management* (Berkeley, CA: University of California Press, 2008), 3.

distance between people, such as feelings of dislike, bitter antagonism, competition, alienation and disregard.

The 21st century Tidings of Faith church leader must be aware of these differences. Often when dealing with family members, we are not too careful about the pattern of communication adopted, and it has often resulted to predictable and ineffective exchange. However with hired personnel and strangers, or church members, we may often try and put forth our best behaviour out of concern about how we are perceived. When disagreement emerges, however, it is easy to hear without listening. People involved in conflict often enlist others to support their views and hence avoid trying to work out matters directly with the affected person, in an attempt to preserve our self esteem. But in the long run, unresolved conflict often threatens whatever self esteem any leadership may think he posses, which we try to elevate by getting someone to agree with us.

This research is focusing more on church conflict, as the management of it will affect reasonably the performance of any given leadership. The complexity of church conflict may never be fully appreciated except we have a full grasp of the concept of peace in its three dimensions: 1) with God; 2) with ourselves; and 3) with others.

Peace is part of God's character, as he is frequently referred to as the "God of peace," and peace is one of the many blessings God gives to those who follow him. At the foundation of conflict resolution, therefore, with God must be an inevitable factor. Next to peace with God is peace within. This is the inner peace that keeps a man stable and organised enough to confront life with its growing challenges.

Internal peace comes along with a sense of wholesomeness, contentment, tranquillity, order, rest, and security.²⁴ Although nearly everyone longs for this kind of peace, it eludes most people, as genuine internal peace cannot be obtained through our own efforts; it comes as a gift from God.

The third component of peace is peace with others, this class of peace often referred to as “unity.” Psalm 133:1 addresses not simply the absence of conflict and strife but the presence of genuine harmony, understanding and good will between people. God calls us to do all we can to live at peace with everyone (Romans 12:18). This research will therefore attempt to include a brief leadership model for conflict management in the church, but especially in the Tidings of Faith church.

²⁴ Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: Baker, 2006), 44.

CHAPTER FIVE

OUTCOME

The previous chapter covered the research procedure details. It defined the research population and developed an assessment of the research instruments. It also examined the major challenges of leadership in the 21st century church, such as management of church conflict and ethical temptations. This chapter will deal with the research outcomes, which include strategies for handling church leadership and upcoming challenges in the 21st century team's management. It will also summarize the rest of the research work, conclusions, and recommendations.

Analysis of the research interviews and the questions that thereby arose give a healthy direction for the building of the church leadership style for the 21st century. Based on the outcome of these interviews, the researcher notes the vital issues to be addressed as follows: first the church leadership has for many years revolved around one man or at most a few people and in most cases the same set of people over the years.¹ This has immensely limited the impact of the leadership as it kept the vast majority of the church members from participating in the leadership and also from expressing their God-given gifts. Many church members could not receive pastoral care as the pastor alone could not meet up with the numerous demands of the church membership, which resulted in a significant decline in church attendance.

Prominent in the interview results is the fact that the leadership has no structure that trains upcoming leaders. There was poor mentoring structure and

¹ Chijioke Okwu, interview by author, Jos, Nigeria, January 30, 2010; oral interview.

inconsistent formal training for future leaders, hence the question of those to continue with the work in the future remains unanswered.²

The current leadership style has failed to address the challenges of the 21st century which includes:

- Increase in knowledge
- Increase in the size of membership
- The impact of the electronic media and gadgets.
- The vast giftedness of church members
- The involvement of more members in leadership
- The sustenance of the church in the future
- The modalities for evolving the future leaders.
- Bringing in more women into the main stream of leadership.
- Development of strategies for managing conflicts.

To address most of these challenges, the researcher proposes the development of team leadership as an effective option and an all-encompassing style to not only confront these challenges but to advance the church into sustainable growth in the 21st century. To do this, the researcher will now look at the various components of the team leadership and how it can enhance leadership performance in the 21st century.

BUILDING HIGH-PERFORMANCE TEAMS

Having proposed Teams leadership model as an effective leadership option for the 21st century church in the previous chapters, the researcher will now begin to

² Leonard Okoduwa, interview by author, Jos, Nigeria, December 16, 2009; written survey.

define and develop this model and all other virtues that go along with it as the outcome of this research, in order to create an enviable leadership for the Tidings of Faith Church in the 21st century.

To understand the competencies needed to build and lead high performance teams, it is helpful to first define a team. Here is a simple but effective definition.

“A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.”³ Using this definition, we can outline three important competencies for the effective team builder and leader as suggested by White⁴

- Promoting Understanding: The church minister who serves as the team leader has the first most important responsibility as the team builder, to create and promote an understanding of why a group of people need to be a team. The team needs to understand themselves as individuals, its shared goals and what each team member brings to the team that is relevant and crucial to its overall successes.
- Ensuring the Team Has Adequate Knowledge: The next assignment for this minister is to apply the wisdom of God to examine and ensure that the team has adequate knowledge to accomplish its task. This includes information relevant to the team's goals and individual ministry competencies, and this raises some questions: Are the members of this team grounded in God's word? Do their lives comply with biblical requirements for a church leader? And do they have basic skills or training for the work to be done.

³ Chris Musselwhite, *The Wisdom of Teams* (New York, NY: Harvard Business School Press, 1993), 11.

⁴ Musselwhite, *Wisdom of Teams*, 12.

- **Facilitating Effective Interaction:** A good team should as much as possible be interwoven into one another. To work well they must relate well, value one another, show interest in the well being of one another, and possibly prefer one another in compliance with biblical injunctions, in such a way as to ensure good problem solving, decision making and coordination of effort. The team leader is expected to facilitate and evolve an effective interaction.

Characteristics of Highly Effective Teams

To better understand how these competencies create effective teams; the researcher examines some characteristics of highly effective teams as suggested by Christopher Guest⁵

A. An effective team understands the big picture.

In an effective team, each team member understands the context of the team's work to the greatest degree possible. That includes understanding the relevance of his or her job and how it impacts the effectiveness of others and the overall team effort. Too often, people are asked to work on part of a task without being told how their role contributes to the desired end result, much less how their efforts are impacting the ability of others to do their work. Understanding the big picture promotes collaboration, increases commitment and improves quality. In a church setting every team member must know and understand well, what the vision of the church is, and how their individual roles help to accomplish this vision.

⁵ Musselwhite, *Wisdom of Teams*, 12.

B. An effective team has common goals.

Effective teams have agreed-upon goals that are simple, measurable and clearly relevant to the team's task. Each goal includes key measurable metrics (that are available to everyone on the team), which can be used to determine the team effectiveness and improvement. Understanding and working toward these common goals as a unit is crucial to the team's effectiveness.

C. An effective team works collaboratively, as a unit.

In an effective team you'll notice a penchant for collaboration and a keen awareness of interdependency. Collaboration and a solid sense of interdependency in a team will defuse blaming behavior and stimulate opportunities for learning and improvement. Without this sense of interdependency in responsibility and reward, blaming behaviors can occur which will quickly erode team effectiveness. Scriptures emphasize that two are better than one.

Ten Attributes of Well Functioning Teams:

A well functioning team is characterized by the following attributes⁶:

- Purpose: Members proudly share a sense of why the team exists and are invested in accomplishing its mission and goals.
- Priorities: Members know what needs to be done next, by whom, and by when to achieve team goals.
- Roles: Members know their roles in getting tasks done and when to allow a more skillful member to do a certain task.

⁶ National School Boards Association (USA), "Leadership," Wikipedia <http://en.wikipedia.org/wiki/Leadership> (accessed January 13, 2011).

- Decisions: Authority and decision-making lines are clearly understood.
- Conflict: Conflict is dealt with openly and is considered important to decision-making and personal growth.
- Personal traits: members feel their unique personalities are appreciated and well utilized.
- Norms: Group norms for working together are set and seen as standards for everyone in the group.
- Effectiveness: Members find team meetings efficient and productive and look forward to this time together.
- Achievements are celebrated together: Members know clearly when the team has met with success and share in this equally and proudly.
- Training: Opportunities for feedback and updating skills are provided and taken advantage of by team members.

The Roles of an Effective Team Leader

In order to encourage a solid and stable level of collaboration and interdependency, the team leader must provide the necessary support and structure for the team, starting with putting together the right people. Team members should be selected and their tasks assigned with their natural skills in mind. Not every person is capable of doing every job. The leader who is a qualified and possibly gifted leader is expected to have the potentials to identify other gifted members of the team according to their God-endowed gifts.

The team must also have the resources and training required to develop the skills needed to do their jobs. This includes cross-training. Cross-training gives team members a greater awareness of how their roles are interdependent, increasing the

team's flexibility and improving response time. Organizing intentional leadership trainings within the church, with a view to enhancing their skills will go a long way.

The quality of the team's response is highly dependent on the timeliness of the feedback received from the head pastor who is the team's leader, other team members and church or ministry associates. Receiving timely feedback is crucial to the effectiveness of the team. The effective team leader ensures that feedback reaches the entire team on its goals and metrics, as well as feedback to each individual team member. This feedback must be received in time to make adjustments and corrections. Often, feedback is received too late to have any practical value in the moment, and consequently, it feels like criticism. While it might be useful for future planning, it does not promote immediate corrections in performance.⁷

Feedback is a form of constructive communication, another necessary tool in the effective team leader's tool chest. No matter how traditional or innovative the leadership style, consistent and constructive communication throughout the team is essential. The act of constructive communication can do more than anything else to improve relationships among members, church or ministry workers and members of the leadership team. Timely and appropriately delivered feedback can make the difference between a team that hides mistakes and a team that sees mistakes as opportunities.

When a team views mistakes as opportunities for improving the team's process and results, it's a sign that the team leader has successfully created an environment that promotes problem-solving. People are problem solvers by nature. When they are

⁷ Tidings of Faith, "Tidings of Faith Bible and Leadership Training Manual – Draft," (Jos, Nigeria, 2006): 45.

allowed to create their own solutions (rather than having expert solutions imposed upon them) team members are more proactive and engaged. Teams also have greater ownership of solutions they discover for themselves.⁸

Creating an environment that promotes problem-solving is part of creating an effective team structure. Poor team structure can actually create negative, ineffective behaviors in individuals and impede communication. The responsibility for poor performance is usually a function of the team structure rather than individual incompetence. Yet, it is individuals who are sent to human resources or training programs and church leadership conferences for fixing. If team members feel like they are pitted against one another to compete for rewards and recognition, they will withhold information that might be useful to the greater team. When a team has problems, the effective team leader will focus on the team's structure before focusing on individuals⁹.

It is important to note that a “willingness” to participate collaboratively as a team member does not guarantee the desired outcome. People thrown into a collaborative situation, especially those without experience operating in this mode need assistance to guarantee success. Team leaders who are skeptical of team participation to begin with often throw their people into an unplanned, unstructured decision-making process, responding with “I told you so” as they watch their team flounder.

By contrast, Team leaders who focus on promoting good understanding, ensuring adequate knowledge and facilitating effective interaction, will watch the

⁸ Tidings of Faith, “Training Manual – Draft,” 45.

⁹ Tidings of Faith, “Training Manual – Draft,” 45.

transformation of their job from one that required constant supervision, fire-fighting, and oversight, to one that allows the leader to focus on serving the needs of the team and each individual team member.

THE PLACE OF WOMEN IN THE 21ST CENTURY TEAM LEADERSHIP

Analysis of the Tidings of Faith leadership interview results clearly revealed an overwhelming potential of women in the leadership of the church in the 21st century, with the about 60% population of women within the leadership. There exists an unending list of women dedicated to the things of God in the Bible and especially at leadership levels. The Apostle Paul personally acknowledged a number of them in Romans 16. Someone like Phoebe was said to have been of great help to many people including the Apostle Paul himself. Priscilla pastored the church along with her husband, and Paul referred to them in Romans 16 as fellow workers, showing that they were members of his team in pastoral and apostolic leadership. Also in the same chapter in Romans, a woman by name of Junia is referred to as an outstanding apostle and co-prisoner with Paul.

These results go to show that the 21st century team leadership will be incomplete without the roles of the women. Women were so useful to Jesus while he was on earth; women like Mary, Joanna and others. They played a pivotal role in Paul's ministry, and they are now playing an ongoing role in the Tidings of Faith, but much more in the 21st century church, which will be a church where women will be fully integrated.

The women will be encouraged to team up with their husbands and the pastor to plant churches, team up to for missionary journeys, give to God's work not as

individuals but as a team. More men and women can become pastors and deacons and ministers. With what has happened so far in the Tidings of Faith, more women should be encouraged, trained and mentored for the 21st century church. This will encourage numerous others to be involved, and if their husbands are made to team up with them, it will improve the participation of men in the church activities since the church leadership will now be seen as integrating the home-leadership team. The overall effect will be a strong team leadership as the church is now in the home and the home in church.

TEAM LEADERSHIP: EMERGING CHALLENGES

David Cho was a church growth team leader long before teams became a fashionable organization paradigm. Cho instinctively realized after waiting on the Lord that he would need a real team to “reverse the losing trend” of church membership at Yoido Chapel in South Korea. While he was busy doing most of the church work alone, visiting alone, preaching alone, he got worn out as the people were rather leaving the church than coming in until he prayed to God who asked him to involve others.¹⁰ His attitude reflects the essential attitude for successful team leaders: This (performance challenge) is critical for the leadership, and he cannot succeed without the combined contributions of many. In fact, he really needs every member of the group to work with him in leading as well as doing.

Real Teams

Cho also had to be disciplined in applying the six basics of Doi’s definition of a team: “A small group with complementary skills committed to a common purpose,

¹⁰ David Cho, *Church Growth Manual* (Jos, Nigeria: Living Springs Publishers, 2003), 56.

performance goals, and working approach for which they hold themselves mutually accountable”¹¹. Real teams are simple enough to define and describe but they demand consistent hard work and relentless attention to the six basics. Many leaders today understand the basics, and the particular importance of a commitment to a compelling performance challenge.

Relatively few, however realize the importance of continuing to ensure that all members of the team apply the essential discipline. Instead, they rely on the instincts and goodwill of members. When the performance challenge remains clear and compelling, such instincts can be enough. But where performance challenges are changing rapidly, rigorous assessment and sustained discipline become essential.¹² Groups become teams through disciplined action, and they sustain team performance only as long as the discipline prevails. Team performance is characterized at least as much by discipline and hard work as it is by empowerment, togetherness, and positive group dynamics.

The researcher observes that teams are becoming more central to high-performing organizations, and fast-growing churches and ministries preparing for the challenges of the 21st century. Front-line workforce teams are commonplace in most basic industries. Cross-functional teams are invariably the best way to manage across complex matrix situations, and balanced leadership systems increasingly cultivate the added leadership capacity that comes from team capability closer to the top. All of which leads to the fact that future church or ministry team leaders will need to elevate the level of their leadership skill in three ways.

¹¹ Jon R. Katzenbach, *Teams at the Top: Unleashing the Potential of Both Teams and Individual Leaders* (Cambridge, MA: Harvard Business School Press, 1998), 45.

¹² Katzenbach, *Teams at the Top*, 45.

- Instilling self-discipline among the members.
- Shifting leadership roles more easily and broadly.
- Learning to apply the basics in a wide variety of “virtual team” situations.

Self Discipline

Self discipline is one of the most important virtues required of leaders and stewards of the mysteries of God. Paul admonished in 1 Corinthians 4:2. Saying “Now it is required that those who have been given a trust must prove faithful.” The collective performance results of any small working group are more about personal discipline than “togetherness,” empowerment or individual accountability. But real teams require a very different kind of discipline than single-leader units. In either case, the leader may initiate the necessary discipline, but as group capabilities emerge, self-discipline come into play. Many team leaders find themselves victimized by applying the wrong discipline or by simply easing-off with respect to team basics too soon. Hence, the group becomes less rigorous over time and loses much of its early-acquired performance capability.

The problem can be complicated by the ever increasing and often confusing demands of church members, in a typical local church environment on the group. Taking team behavior for granted, by assuming performance pressures plus member goodwill will yield team performance, is dangerous. It works only as long as the team performance challenge is clear and compelling, and the members remain vigilant in applying the basics. Perpetual self-discipline and a sense of mutual accountability that persists over time will be increasingly essential as team challenges become more varied.

Shifting Leadership Roles

A great advantage of a real team is that it is never leaderless. Instead, it is able to draw on the leadership ability of each of its members at different times and in different ways. Real teams boost their leadership capacity by shifting the leader's role back and forth among members, depending on the task. The leader's mantle falls naturally on the shoulders of whichever member has the knowledge or experience most relevant to the particular issue at hand. The higher up in the organization a particular team effort occurs, the more challenging it becomes to shift the role of leaders because of ingrained habits and overwhelming time pressures.

Nonetheless, the most effective team efforts at any level in the organization demonstrate ability for any and all members to lead the group at different times. This capability does not come easily to every team member, and often requires unique insight and support from the formal team leader and other members. The more varied and complex team purposes and goals become, the more important it will be for every member to step up to the leadership challenges that fit his/her skills and experience. Capitalizing on the differing leadership attributes of each team member in pursuing different collective work products will become a key characteristic of the best team leaders in the future.

Virtual Teams

Few people question the importance of virtual teaming that is, functioning as a team when the members cannot work in the same locale. Virtual teams emerged long before the web, but not with nearly the frequency and abundance we see today. This trend is being fueled by fundamental forces of globalization, merger “scaling” and

speed as well as advances in technology that allow real work to take place over the Internet. Today churches and big ministries hold services on line, conduct leadership meetings with global online participation, with some churches preaching the same sermon in their entire churches world over at the same time through the internet. Nonetheless, team performance still requires disciplined application of the basics. As simple as that may appear, there are some fairly profound differences between working virtually versus working in co-located, physical and more traditional ways.

We see these differences most notably in interaction patterns, memory capacity, communication modes, and “consciousness” or awareness of key choices. In a traditional team effort, the interaction will be an ad hoc blend of one-on-one and group, whereas the virtual situation favors one-on-ones. In addition, memory is highly subjective since groups cover a lot of topics that are not recorded; in virtual situations, almost everything is “saved” in one form or another. In traditional teams, communication is much more oral than written, whereas the virtual situation is the reverse.

Finally, in the physical proximity groups, critical choices are easily overlooked (e.g., real team versus single-leader behaviors--or collective versus individual work products). In the virtual space, such choices can be presented more clearly and forcefully.

These differences are affecting the challenge of team performance both positively and negatively. In other words, some elements of the basics will become easier to apply, while others will become more difficult. As a result, a variety of different tools and approaches will be required for team leaders to ensure real team efforts at the right time in the right place.

Thus, it becomes essential to develop more rigorous methodologies along with new mechanisms and tools for assessing work-group behaviors against the specific requirements of their work/performance situations. Potential teams and work groups will need to be able to determine what a particular group task requires in terms of speed and precision versus integration and synergy. They also need to be able to clearly identify and self-correct behaviors that are out of alignment with those requirements. In the past, an experienced facilitator or process observer could provide this perspective. Going forward, there is a need for methodologies and tools that teams can readily apply themselves, and thereby self-correct and respond quickly to changing needs. The good news is that a few of these kinds of instruments are in the developmental stages now. The bad news is that they are not yet widely available.

Building a Team with Minimal Conflict among Team Members

According to Joni, several factors are necessary in the building of an effective team leadership that minimizes interpersonal conflict within the team, these factors are set out *verbatim* below:¹³

- A. Removal of Individual Competition: Competition can kill collaboration. If you want the team to work together, you need to not single out employees efforts and instead look at team performance and team metrics.
- B. Delegating Clearly: The team leader should endeavor always to give clear instructions so there is no ambiguity on who is to do what and when. This helps team members to recognize and respect the specific assignments of other team members and thus minimize undue conflict.

¹³ Joni Rose, "Effective Team Leadership: How To Build Teamwork and Avoid Conflict with Coworkers," Suite101.com <http://www.suite101.com/content/effective-team-leadership-a19274> (accessed January 13, 2011).

- C. Define The Reporting Structure Clearly: The team leader should define clearly the roles and leadership positions of each member of the team. He should make it very clear who is in the lead position and who is accountable and for what.
- D. Create Group Incentives for Excellence: People tend to be highly motivated with little incentives that are offered as a reward for even minor distinctions, therefore to motivate the team even more, incentives should be offered, specially dedicated to group performance.
- E. Clearly Define Expectations And What Excellence Looks Like: This is a crucial step to team harmony. If your team does not understand clearly what excellence looks like to you, how will they ever attain it? You may have a very different idea than your team members do have about what you are striving towards. These expectations should be clearly defined to ensure clear performance.
- F. Provide Ongoing Professional Development Opportunities: The team needs to be abreast of what is going on around them and around the world; they also need to be constantly motivated by those in similar fields of work. This can be achieved by providing an ongoing professional development programs.
- G. Give The Team The Power To Make And Implement Decisions: Empowering the team to contribute ideas and then take some risks and learn is an incredible team building strategy. The team will be encouraged to come up with ideas and decisions if they know that those decisions will be theirs to implement.
- H. Deal with Staff Conflicts Immediately: Conflicts is inevitable and will always occur, constantly making its own contributions positively or negatively. Conflicts should not be left to fester and grow into bigger conflicts. It should

be dealt with as soon as possible and be consistent with your approach. This will help team members to stay together without division and soon they form into one another.

- I. Promote Acceptance of A Variety of points of View: Differences in cultural backgrounds, ages, experience levels and educational levels, can influence the foundations used to make perceptions and judgments. Being open minded to these varying points of view should be encouraged.
- J. Encourage Open, Honest Communication: According to Joni, Jack Welsh a leader of an organization known as (GE) believes strongly in what he calls “candor” in the workplace. Jack believes that far too often we are afraid to admit the truth and this lack of honesty can be a huge cost to an organization financially as well as decrease staff respect for management. Staff sees the reality of situations and expects upper management to be not only aware of the reality but be able to act quickly on any obvious problems.
- K. Make Sure The Basic Resources Are made Available: It is the responsibility of the team leader to guarantee the availability of needed resources for whatever work that needs to be accomplished. It is hard to do a job without the necessary resources.
- L. Articulate A Clear Vision And A Code Of Behavior To Get You There: If your vision is not clearly articulated, your team will not know how the steps they take today contribute to the big picture in the future. Your team needs to feel passionate about the work they do. If they see that their efforts contribute to a big picture, they can anticipate next steps.¹⁴

¹⁴ Rose, “Effective Team Leadership.”

Building Co-operative Teams: How A Leader Can Influence Team Work

To build co-operative teams and influence leadership, the team leader will need to answer a number of relevant questions such as:

- A. Do members of your team work cooperatively? Do you see them helping each other out with projects or do they keep to themselves. If there is tension in the air and they are competing more than cooperating, it is time to create incentives for cooperation and disincentives for working solo. Show the team that you see the value in multiple points of view and skills set working together towards a common goal. If you have incentives in place that promote competition (such as financial bonuses for good results), you have to also have an equally attractive financial bonus for team efforts.
- B. Do the personalities of your team work well together? Are there personality clashes that have caused polarizing of the team? This is a dangerous slippery slope that needs to be stopped quickly. The team needs to be coached to appreciate the diverse points of view and to extinguish judgmental attitudes. Teach them to listen to opposite view points without superimposing their own ways of doing things. Show them that arguing a point because you need to be right is not conducive to open communication. Accept that there are many times where there are many right answers to a problem.
- C. Do your team members feel free to disagree with you? Some leaders feel that subordinates that disagree are showing disrespect and being insubordinate. Certainly if they are disagreeing without cause, that can be a sign of insubordination but no one is perfect and encouraging team members to present an opposing viewpoint and the rationale behind the argument can prevent costly mistakes or poor decision making. Frequently frontline church

workers have valuable insights as they are the point of contact with adherents and new members. It is very important to open the lines of communication so that you can receive this member's feedback. Try to not be defensive when your decisions are challenged and instead ask questions so that you fully understand why they think you are making the wrong decision. The more information you have, the better.

D. Do you have an open door policy? How approachable you are will influence how many surprises you receive. If you are constantly finding out information too late, it may be because your team does not feel free to communicate with you. How have you created a climate based on fear? Do you threaten them with loss of their jobs, loss of resources or increased overtime? Do you lose your temper frequently over mistakes? Threats delivered overtly or subliminally will only create a climate of fear and a total communication breakdown.

The 8 Biggest Team Leader Mistakes

According to Christopher guest, a team leader in the 21st century must seek to know the rules guiding his performance, the dos and the don'ts in order to achieve good success. Some of the mistakes a leader should endeavor to avoid are as outlined:

1. Poor Delegation: It basically all starts with poor delegation of duties. When a team leader fails to delegate an assignment to the right person, or someone with the requisite skill to best perform the task, this could lead to poor or no performance, resulting to team failure and creates an organizational set back.
2. Negligent Oversight of Team Members: Along with poor delegation of duties, is failure to oversee the execution of those duties. This results to the sliding of overall productivity. After delegation of duty a supervision of its

execution is necessary, writing of internal memos and updating the daily records of progress is critical. So the team leader must constantly oversee her team members.

3. Fostering of a Negative Work Environment: Creating a pessimistic atmosphere will destroy moral instead of boosting it, a negative work or ministry environment created by a team member brings down enthusiasm and slows down team speed. A strong team leader would not let one bad apple spoil the bunch.

4. Procrastination: Leaving things to the last minute is never a good idea, when a team member fails to use the month's proceeding to ensure that his assignment would be delivered on schedule, And makes it impossible for her team members and leader to recover from her negligence.

5. Assuming Unrealistic Responsibilities: When a team member or leader accepts a responsibility that he knows well enough that he has no experience or qualifications for, and really no right to be a Team Leader. He has accepted responsibility for a job that he didn't know the first thing about. The likelihood that he will fail in performance will be high. Giving a leader or team member realistic expectations is always a good idea.

6. Taking a Promotion for the Wrong Reasons: It is inappropriate to accept a promotion in ministry just to be able to gain control of others or out of spite for colleagues. Using the position solely to gain power over another co-worker is inappropriate in the church or ministry as it will eventually result to abuse.

7. Letting Team Members Dictate Team Leader Actions: A team leader should be confident and skilled enough to have a good sense of direction. He should have an idea of what to do next and be able to mobilize and persuade team members towards that goal. Otherwise he may have to contend with multiple bad suggestions and eventually be misled, because of social pressure and irresponsible behavior on the part of his coworkers. A Strong Team Leader would realize that even if your friends think it's a good idea, doesn't mean it is.

8. Blaming Other People for Leadership Failings: A team leader must be ready to accept responsibility for the team's lack of good performance. It is a good leadership virtue to accept blames rather than blame others as blaming others might make the issue worse than it appears. A team leader has to accept responsibility for the failings of their team.

RECOVERING AN ETHICAL MINISTRY IN THE 21ST CENTURY

Finding a solution to the crisis in ministerial ethics is a major tool to the effective administration of church leadership in the 21st century and may not be easy. No panacea exists. Encouraging ethical ministry requires focus in two areas — ministers and ministry. How can we develop ethical ministers and ministries? To begin, we must recognize that ethics is not only a minister issue, but also is a church issue. Churches build ministers as much as ministers build churches. Churches shape ministers and ministry by their expectations and demands. Churches must believe in powerful ministry. Ministers must develop purposeful ministries.

We will not restore ethics in ministry until we understand the reasons for its loss. Ethics sits at the top of the principles-values-ethics pyramid. Our worldview (principle base) informs and supports our values that in turn determine our behaviors. A person's worldview is the assumptions one makes about the universe and how it operates. The foundation of ethics is one's belief system. Changes in worldview occur slowly in cultures or societies through a complicated process. It is unlikely that we will redefine the worldview of our society quickly or reverse the slide into relativity.

Thus the question is asked how ministers and ministry leadership must change and how the required change can be accomplished. Restoring ethics in ministry demands clear belief systems for ministers and churches, and the identification and

reaffirmation of Christian values. We must learn to think like Christ to develop Christian leadership values and behaviors.

The Minister as a Leader

First, we The Tidings of Faith Ministry current leadership must provide better training for its ministers. The church must demand adequately prepared ministers. What is an adequate ministerial training model for producing capable, competent ministers? While it is true that every Christian can serve, and many can stand and talk before a class, ministry demands more. Grenz¹⁵ summarizes the responsibility of ministry as three-fold, keeping our promises, honoring our commitments, and maintaining moral lifestyles. A step toward these responsibilities is the inclusion of ethics in ministerial training models. Our ministry training schools must teach that ministry is principle-based and values-driven. We must help ministers/leaders develop Christian attitudes and learn how to live by Christian principles and values. We must demand training that addresses the personal spiritual life, develops a Christian worldview that defines and trains for thinking like Christ, and connects beliefs, values, and ethics. Ministers must emerge from their training with a strong commitment to personal spirituality, blameless character, and morality above reproach and worthy to be enlisted into a team of leaders.

Second, we must hold ministers accountable for their ministry. Ministry does not always produce the desired results, but ministers should be accountable for their lives, study, and ministry activities. We must encourage a greater openness in those

¹⁵ Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics* (Downers Grove, IL: InterVarsity Press 1997), 23.

who minister. Develop a willingness in the church to let them be human, confess weaknesses, and receive loving support from the church.

Finally, ethical ministry requires ministers committed to ministry, who know that the rewards as the world measures success may be few, but that the job is worth doing and can be done. Only when I believe in what I am doing can I find the strength to develop the mind of Christ and to live by the principles and values of Christ.

The Church

Churches must commit to developing better support systems for ministry and better understandings of ministers. Churches build ministers more than ministers build churches. The church's interest in ethical ministry extends to every Christian leader. What steps should the church take to help recover ethical ministry?

First, the church must demand the integration of principles, values, and ethics in the lives of those who minister. Ethics is concrete; every Christian is responsible for character. Second, the church should focus on and demand accountability for the task of ministry rather than the results. Churches must be prepared to support ministry and to help set reasonable expectations for accomplishment. Third, churches must strive to develop an open atmosphere that encourages honesty and vulnerability among all Christians, including those who minister, allowing all to be human. Ethical ministry demands that members and leaders go into the world guided by Christian ethics.

Fourth, we must develop better support systems within the church for those who minister or lead. Fifth, churches must develop a better understanding of ministry. The minister should preach at least one sermon on the nature of ministry. The church

needs to understand ministry and to understand the minister's ministry. He is accountable to them, they are his support system. Sixth, the church must develop a fellowship that allows the minister to become an authentic part of the local congregation. Finally, the church must ever be ethical in its treatment of ministers, members, one another, and the world.

These simple steps may not solve every problem, but they can start the church down the road to restored confidence in ministry. Ministers will live better, preach and teach better. Church leaders will be better leaders. Ministers' families will benefit. Ministers will find a support base from church leaders, a better understanding of their role, and will be better able to meet the challenges of their congregation. The 21st century church will enjoy better teaching and preaching. The church will benefit from powerful ministries that touch lives. Finally, the world will be encouraged by ethical ministry to believe in Jesus. When Leaders believe in themselves and churches believe in ministry, the result will be a world that believes in Christ.

Ministers must act responsibly as we wrestle with our theology and ethic of ministry. We are called to be moral guides to help form a moral people.¹⁶ This involves reforming the church and transforming the culture, but it primarily involves forming moral people, beginning with ourselves.

Pastoral Leadership Virtues of the 21ST Century Church

According to Ken Collins, when he was elected pastor of his church he was in his third semester of seminary. At that time, he had no real concept of what a pastor does. He thought it was all about preaching on Sunday; within just a couple of Sundays he found out that it is much bigger and grander job than that.

¹⁶ Rebecca L. Miles, *The Pastor as a Moral Guide* (Minneapolis, MN: Fortress Press, 1999).

He discovered the following,¹⁷ based on I Corinthians 13, which the researcher considers very relevant for the 21st century pastoral leadership of the Tidings of Faith Ministries, and church leadership in general.

- That a leader's quickest way to lose power is to boss people around.
- That a leader steers the ship of faith just as he steers any other ship-from the rear.
- That leaders who invokes authority have none.
- That leaders who stand on their credentials have to.

According to him, leading a church is really a very simple job, because the job description only has three words, "Love the church." Or to put it in greater detail, if I am the best, most learned preacher in the world, but I do not truly love my Parishioners, I might as well read the phone book to them in place of the sermon. If I am able to forecast social and political trends, if I am a walking encyclopedia of Biblical trivia, and if I am a man of faith who can work miracles, but I do not love my Parishioners, I am totally worthless as a leader. If I give all my possessions to charity to demonstrate a life of total reliance on God, and if I carry an organ-donor card, but I am not known for my love, there's no point to it. I must be patient with my parishioners. I cannot ever be envious of pastors with larger Churches, or businessmen with larger incomes, I cannot brag about my personal accomplishments, I cannot be full of myself, and I must never run roughshod over the "little people," or even perceive that anyone fits in that category. The phrase "advancement in my career" does not mean climbing the ecclesiastical hierarchy, or becoming famous, or even conspicuous, it means perfecting my love.

¹⁷ Ken Collins, "The Pastor" *Leadership Digest Newsletter* 2 (August 2009): 4.

I must never insist on having my way. It is their church, I am their servant. I cannot be irritable or resentful in front of my congregation, however appropriate those emotions may be. I cannot gloat over the errors of sinners, but must regard the sinners as loveable, and the errors as tragic. I must rejoice only in the truth. When it comes to my congregation, I have to put up with anything. I have to truly believe them every time they make a promise, no matter how many times they've failed to keep promises in the past. I have to allow any personal indignity that comes my way to slide off my back. My parishioners must feel that my love has no boundaries, no conditions, and no end.

They should feel free to confide even the most disquieting, painful, embarrassing, and humiliating experiences in me, because they know I am always on their side. When I get old, my preaching will stop. When I am old, my abilities will fade. When I am old, I won't be able to remember all the clever things I know. But my love can survive even the greatest disability of age or disease.

I cannot know all things. I should never pretend to have all answers. "I don't know" is always a proper answer to a question if it is true; it is humble. God is too great to fit in my brain. My faith in Jesus Christ, my hope for the resurrection on the last day, and my love for others are all important things, but the most important one is love.

THE CHALLENGE OF CHURCH CONFLICT IN THE 21ST CENTURY CHURCH LEADERSHIP

Conflict and its management will remain an ongoing challenge in any organization but especially within the 21st century church. Part of the reason for this is because many more people will be involved in the running of this church, there will

be more divergent opinions, and there will be many more classes of people coming into the church from all works of life. Many more gifted people with little knowledge will be involved. And the church will naturally become a much bigger organization.

Of Conflict

Undue conflict situations can be created when certain natural, relational and leadership factors are not well regulated such as:

- When there is poor communication. For example, when the church or team leadership fails to communicate instructions properly and followers continue to experience surprises as they are not informed of new decisions and program changes without explanation.
- When church members or members of the leadership team are not carried along, they do not understand reasons for decisions and, as such, are not involved in decision-making and execution.
- When there is no set-up modality to receive information and instruction and members rely on rumour mill more than the official leadership.
- When there is a disagreement about people's responsibilities; who does what?
- When there is a strong varying personality chemistry, including conflicting values and actions among the prominent church leaders.
- When recent converts and those uninformed in spiritual matters are saddled with spiritual authority, and a supervisor now lacks the understanding of the functions of his subordinates.
- When leaders begin to live their lives carelessly, and in contradiction to what they preach and teach.
- When misunderstandings occur due to poor communication, giving room to disputes.

- As a result of differences in values, goals, gifts, callings, priorities, expectations, interests or opinions.
- Competition over limited resources, such as time or money, is a frequent source of church disputes.
- Also conflicts are caused or aggravated by sinful attitude and habits that lead to sinful words and actions
- When desires and expectations are not met, the heart longs for more and cannot get and time appear to be running out.
- The conflict of detaching from a traditional African religion to true Christianity.
- Pressures from traditional village age groups to a new Christian convert.

The Effects of Conflicts

Whenever strong conflict situations prevail, a certain strange atmosphere is created, and there is a certain collapse of reason, tolerance, and negotiation. Love and forgiveness. Factions take on a “we are right and they are the enemy” mind-set. This all result to the following actions and effect:

- Emotions rule over reason.
- Fleshly behaviour is accepted as the only way to deal with the problem.
- Legalism obliterates grace, and people begin to sound like lawyers in their arguments.
- Man-made rules take supremacy over biblical instructions and spiritual sensitivity.
- Rigidity reigns, faults of others are spoken about with intolerance
- Tempers flare.
- Discussion deteriorates into destructive trading of accusations.

- Winning takes precedence over fairness.
- Justice is replaced by judgementalism.
- Mercy is buried in retribution.
- The humble servant nature of Christ is denigrated as weakness.
- Respect for human dignity is abandoned.
- Condemnation of any position except “mine” is justified.

There is no tolerance for human error, since each side depersonalizes the other side as merely an object – the enemy. Mistakes are like open flesh wounds, like vultures who are not satisfied until they have devoured vital organs.

This kind of atmosphere raises so many questions when they are found in the church. Some of the questions demanding urgent answers include:

1. Are we glorifying God?
2. Are we maintaining a biblical spirit and methodology?
3. Is this best for Christ sake?
4. Would we want our children to witness this?
5. Are we doing the work of evangelism?
6. Would we be happy for the lost to witness this behaviour?
7. Will fasting and prayer help correct the problem?
8. How would Jesus handle this?

All of these result to serious casualties, yet no one accepts or feels guilt for hurting others, people believe they are engaged in a “holy war” and nothing is more dangerous than an evil spirit cloaked in a religious cause.

The Outcome on the Dynamics of Relationships

- A. People who were civil and Christ-like in peaceful times now treat each other in Godless ways. Slander becomes acceptable in talking about the other person or side.
- B. People become identified with strong positions, believing their reputations are on the line. They must hold firm or risk looking bad to their group, friends and family ties increase commitment to a position, since tolerance may strain personal relationships. Casual disagreement become sharp divisions, leaders and spokes persons emerge on each side.
- C. Issues are presented as an either- or ultimatum, while respect to friendship approach are abandoned.
- D. Organisational structure is used as a weapon for defeating the other side. Constitutions bylaws and rules are used to prove the other side wrong.
- E. Perception becomes the new reality; Truth is no longer the main issue. How each group perceives truth hardens into fact.
- F. Apologies are avoided, lest it be seen as a weakness or betrayal of the image he represents, sometimes an apology will lead to the destruction of the person making it, because grace is no longer the ruling spirit, the desire to win not settle the dispute is the driving force.
- G. Powerless antagonism attaches themselves to causes led by respected people, giving them undeserved credibility. They carry venom from person to person without fear of reprimand or discipline.
- H. Wining becomes so important that serving, loving, or going the extra mile is spurned.
- I. Each side is so sure it knows the wrongful motives and strategies of the other.

The pastor is generally put into a no-win position and cannot lead the church out of the crises alone. Even if the conflict is over an issue other than the pastor, by

the nature of his position, he is caught up in the middle and shot at, from both sides, the opposing parties, wanting him to champion their cause. Conflict management consultant Dr Edward Peirce says that fifty percent of the pastors who are harmed at this point do not return to the ministry.¹⁸

Managing Conflicts in the Church: The Four G's

Sande in his book, *The Peacemaker*, referred to what he called the "Four G's of peacemaking, as a relevant tool to conflict resolution and management. According to Ken conflicts in our lives and in the church can be easily managed if we follow these simple biblical instructions.¹⁹

- A. Glorify God: when conflicts arise and we are troubled, our first response should be to glorify God in the prevailing situation, so the question one should ask is, how can I please and glorify God in this situation.
- B. Get The Log Out Of Your Own Eye: The next response should be for one to take responsibility for his contribution to the conflict, and the question should be, how can I show the observing world that Jesus is at work in me?
- C. Gently Restore: The next response should be: how can I lovingly serve others by helping them realize and take responsibility for their contribution to the conflict?
- D. Go and be Reconciled: The last response should be how can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?

Seeing conflict as an opportunity to grow leads to an amazingly effective approach to managing it. Jesus used the word stewardship for management and by

¹⁸ Ron Susek, *Firestorm: Preventing and Overcoming Church Conflict* (Grand Rapids, MI: Baker, 2001), 47.

¹⁹ Ken Sande, *The Peace maker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: Baker Books, 2006) 38.

implication a conflict manager is a steward of the grace of God. Often when Jesus talked about managing something, he was usually referring to a servant who had been entrusted by his master certain resources and responsibilities as in Luke 12:42. A steward is not expected to manage things for his own pleasure, convenience or benefit. On the contrary, he is expected to follow his master's instruction and look out for his master's interests, even if they seem to conflict with his own personal desires or convenience John 12: 24-26.

Character Traits Required

The Bible provides a detailed description of the character traits needed to manage conflict productively. If anyone wishes to be an effective steward of conflict, these traits are indispensable.

A. Motivated

A church conflict manager must be biblically motivated, it must be seen as a vision of Christ that must be accomplished, and the bible as a reference guide provides enormous motivation to respond to conflict constructively. As you rejoice in the blessing of God, you will be inspired to overcome selfish short-sighted attitudes and give yourself wholeheartedly to serving and honouring your master.

B. Informed

As a steward of conflict you also need to understand your master's will, see Luke 12:47, this is not difficult because God has written out his instructions for you. Paul advised Timothy to study to show himself approved a workman that need not be ashamed. Through the bible he provides clear and

reliable guidance on how he wants to deal with every aspect of life. Understanding God's word is an essential ingredient of wisdom, which is the ability to apply God's truth to life's complexities. The better we know the word of God, the wiser we will be, and the more equipped to handle and deal with the challenges of conflict.

C. Strengthened

Whenever confronted with the responsibility of stewardship of a conflict, one must assure himself that he is not alone. "For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him" 2 Chronicles 16:9. God provides this to all Christians through the Holy Spirit, who plays an essential role in conflict resolution, He helps you to understand God's will and provides you with spiritual grace and the strength needed to respond to issues.

D. Dependent

Sometimes conflict can push one beyond his limits, and you may have a difficult time understanding how to respond to a particular situation, or you may become so weary that you lose your determination to do what you know is right. When this happens you should be able to turn to the church and seek out spiritually mature Christians who will encourage you and give you biblically sound advice while supporting you to remain faithful to God.

E. Faithful

This is perhaps the most important characteristic of a conflict manager. “Steward” “Now it is required that those who have been given a trust must prove faithful 1 Corinthians 4:2. Faithfulness is not about results, it is a matter of dependent obedience. God knows that you cannot control other people, so he will not hold you responsible for the ultimate outcome of a conflict, what he will look at is whether you sought his guidance, obeyed his commands and made use of the rich spiritual resources he has provided you with. If you have depended on him and done your best to resolve a conflict in loving and biblical manner, no matter how the situation turns out, you will have earned a marvellous commendation: “well done, good and faithful servant.”

Leadership Secrets to Healthy Conflict Management

According to Osterhaus²⁰, there are several factors that could be helpful in the construction of a healthy conflict resolution. These include:

1. Self Assessment: the ability to manage conflict in a healthy way begins with the leader. So one needs to ask himself:
 - Do I understand my story, the themes that emerge from it?
 - Am I comfortable with both my loving feelings and with my feelings of annoyance and frustration?
 - Do I respond flexibly to life’s events?
 - Do I focus on issues and the task at hand(goal directed)

²⁰ James Osterhaus, *Thriving Through Ministry Conflict* (Grand Rapids, MI: Baker Books, 2005), 144.

2. Collect enough Information: Conflict deals with issues, and to deal with issues effectively requires information from every reliable source available. When the conflict is not personal, but between two or more brothers or sisters, you will need to gather the information you need to make an informed decision.
3. Discussion must be based on facts: Once you get the information you need fight for all you want but the fight has to be about the facts not about personalities.
4. Develop multiple alternatives: as the fight unfolds, generate a number of alternatives and write them down to enrich the level of debate.
5. Share to update: To carry each party along, share commonly agreed upon goals. Make sure everyone in the conflict shares the same goals.
6. Inject humour into the decision making process. The ability to laugh at a situation is the best signal that everyone is still coming along; it also clears the air and lets every one keep perspective.
7. Maintain a balanced power structure. Nothing stops conflict faster than a power play. “I’m the boss no more discussion. “You’ll do as I say.”
8. Resolve issues without forcing unanimity: Forget total agreement. It’s a pipe dream. More than that, if you have unanimity, you’ve probably got group-

think on your hands, in which everyone puts their minds on hold and just votes with the majority.

9. Be honest, Direct and specific: In confronting any of the individuals, never generalize; because when you generalize your story can come creeping back in, thereby contaminating what you are trying to say.
10. Plan your words: This is very important when you want to talk with others about their faults. In delicate situations careful planning is vital and can make the difference between peace and increased hostility. When dealing with important and sensitive people it is important to think in advance about what you will say. Proverbs 14: 22b, says “ Those who plan what is good find love and faithfulness.”
11. Use “I” statements: these can accomplish three things, first they tell the other person how his or her conduct is affecting you, this will reduce defensiveness and encourage concern from the other, secondly this kind of statement identifies what the other person has done that you are concerned about, you further reduce the chance of threatening the other person, the third “I” explains why this issue is important to you and why you would like to discuss it. For example: “I feel frustrated when you fail to keep your commitments, because you play a key role in this department. As a result I’m finding it difficult to depend on you or work with you.”

12. Use the Bible carefully: never quote the Bible to tear others down, but only to build them up in the Lord. Make sure scriptures are used for its intended purpose; never pull a passage out of its context to say what you want it to say.

The Jesus Model for Conflict Resolution

A general principle taught by Jesus as obtained from the book of Matthew 18:

“If your brother sins against you go and show him his fault, just between the two of you. If he listens to you, you have won your brother over, but if he will not listen take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector”(Matthew 18:15-17, NIV).

This principle simply applied tells us to try to keep the circle of people involved in a conflict as small as possible, if we can resolve a dispute personally and privately, we should do so, but if we cannot settle matters on our own, we should seek help from other people, expanding the circle only as much as it can bring about reconciliation. This process is broken into five basic steps outlined below.

Step One: Overlook Minor Offences

Before you consider getting others involved in a conflict, first see how God gets glorified in the situation, then seriously consider resolving the dispute privately and unilaterally by overlooking minor offences and giving up certain personal rights.

Step Two: Talk in Private

If you have wronged someone else, God calls you to go to that person to seek forgiveness. If that person has committed a wrong too serious to overlook, it is your responsibility to go to that person and show him his fault, making as much efforts as

possible to resolve personal issues and promote genuine reconciliation. While doing this you may desire to seek wise counsel from godly persons around you who can help you see your own fault. If repeated effort to resolve the matter in these private ways fail and you cannot overlook the matter you may proceed to the next step.

Step Three: Take One or Two Others Along

If a dispute cannot be resolved Jesus tells us to ask other people to get involved. “But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses” Matthew 18:16. In most cases these neutral unbiased godly person, who are often known to the two people and respected by both, serve as initially as mediators to facilitate communication and eventually arbitrate, providing a binding decision.

Step Four: Tell It To the Church

If your opponent professes to be a Christian but yet refuse to yield to counsel, and if the matter is too serious to be overlooked, Jesus commands you to “tell it to the church” Matthew 18:17. This requires submitting yourself to the church leadership by informing them of the development and seeking their assistance in promoting justice and peace by holding both of you accountable to God’s words. The church leaders may wish to consult your previous mediator or set up a fresh investigation to guide their decision.

Step Five

God has called us to act justly, seek peace and be reconciled with others. If a supposed good Christian refuse these he is violating God’s will, if he refuses to listen

to church counsel to repent of this sin, Jesus commanded us to treat him as you would a pagan.

SUMMARY

The aim of this research is to develop a 21st century leadership model for the church and especially the Tidings of Faith Ministries, Jos, Nigeria. The research is divided into five chapters, namely Chapter One: Covering the necessity of a contemporary team leadership model. Chapter Two: Theological framework, Chapter Three: Literature review, Chapter Four: Project design and Chapter Five: Outcomes.

The research commenced with the introduction focusing on the search for a vital, resourceful, effective, and visionary leadership model that can be successfully applied to pilot the affairs of the 21st century church to meet the needs of God and men. It attempted to show the various weaknesses of the status quo, “the institutional leadership structure.” It also identified its limitations and as well the systemic problems and challenges the church will be exposed to if this model is not checked and replaced by a more visionary and contemporary model of team-oriented leadership. It went further to analyze the theological framework on which this research is anchored, including that Jesus performed his ministry with a team on earth. Several thought provoking biblical framework was analyzed especially as it related to the subject in question. The review of related literature identified amongst other things several leadership styles and the attendant results; it also examined the effect of Teams leadership in organizations and especially in church ministries.

The research proceeded to conduct interviews, oral and written and then the outcome was analyzed. The result of the analysis revealed as tabulated in appendixes A to E in chapter four that the 21st century Tidings of Faith church will have:

- Many more women integrated into its leadership.
- Have many of its members increasingly educated and more informed and as a result will require its leadership to be also educated and informed people as well.
- More relational and moral issues will be encountered requiring a more technical strategy for resolving and managing the resulting conflicts.
- Many more gifted leaders will be discovered and will need to be integrated into the leadership of the church.
- The result also revealed a need to create a forum to constantly train and educate more members of the church to keep them abreast of future challenges.
- Also a special weekly training for the single men and women to prepare them for the future leadership of the church.

With these observations in mind, a serious need for the development of a credible team leadership becomes imperative, as these challenges can only be fully addressed by a strong and virile team leadership.

RECOMMENDATIONS

Based on the research findings the research has come up with the following recommendations:

1. That the church leadership should call for a round table conference to address the issue of changing times, listing out the vital components of the 21st century church and its leadership.

2. Define new leadership roles that may be peculiar with the 21st century needs, putting into consideration changes and advances in technology, advances in knowledge, more people coming into the church and as a result a bigger church than ever.
3. Create opportunities for more participation of the laity in the leadership and spiritual nurture of the church.
4. Develop more programs that will allow for the participation of the spiritually gifted members of the church as well as for non-spiritually gifted such as the gifts of help, services, hand work, sports etc.
5. Provide trainings that can help to hunt for and as well develop younger leaders for future leadership, also provide constant training for the current leaders in order to stay abreast of the 21st century leadership challenges.
6. To begin to group the current church leadership into teams of special abilities and work groups.
7. To develop a team assessment and team reward programs as a way of motivating and encouraging team spirit.

CONCLUSION

Having evaluated the institutional leadership and its limitations in the 21st century church, and having enumerated its weaknesses and consequent abuses. The researcher undertook a detailed survey of the leadership of the Tidings of Faith Ministries, and analyzing the data collected both from interviews written and oral as well as from relevant literature. The researcher proposed team leadership as an ideal leadership option and a highly recommended model for the Tidings of Faith

Ministries in the 21st century. The research also noted ethical issues and church conflict as the major challenges confronting the administration of team leadership.

Finally based on findings, the researcher outlined several strategies, procedures and issues that can be applied or addressed to enhance the successful administration of teams' leadership in the 21st century.

APPENDIX A: INTERVIEW QUESTIONS**Written Interview**

1. What is your name? Optional.

2. How old are you?

3. What is your state of origin and tribe?

4. What kind of electronics do you have access to, and what year was it purchased?
 - (a) Mp3
 - (b) DVD
 - (c) TV/Satellite
 - (d) Radio
 - (e) Other

5. What communications facility do you have Access to, what year was it purchased?
 - (a) Handset
 - (b) Land line Phones
 - (c) Other

6. Do you have access to computers and internet? Yes or No.

7. Do you listen to news? Yes or No.
8. Do you listen to religious programs on TV? Yes/ No.
9. Do you listen to programs on the satellite? Yes/ No.
10. Do you watch programs on the internet? Yes/ No.
11. What is your educational qualification?

- (a) FSL Certificate
- (b) GCE O/A Level
- (c) Certificate
- (d) Diploma OND/HND
- (e) B.Sc
- (d) M.A/M.Sc
- (e) Doctoral

12. Are you employed? Yes/ No.

13. Are you a student? Yes/ No.

14. When did you become a Christian?

15. When did you become a leader?

Oral Interview Questions

1. As a Christian, what is your gifting?
2. What do you do in church?

3. What will you have done in church if you were giving the opportunity?
4. What motivates you to service?
5. Are you involved in any form of church leadership?
6. If yes, how were you trained?
 - (a) Within the church
 - (b) Formal Training.
7. Who has affected your life the most in church?
 - (a) The pastor
 - (b) Other leader
8. Are you satisfied with the present church leadership?
9. What kind of leadership would you want to see in the church in the future?
 - (a) A team of leadership
 - (b) Individual leadership
 - (c) No definite leadership
10. Have you encountered conflict within the church?
11. How did you handle it?
12. Are you aware of any form of moral and ethical Issues within the church leadership?
13. How will you suggest it has affected the church and its leadership?
14. What will you suggest as a remedy to the leadership?

APPENDIX B: INTERVIEW RESULTS TABLE

Table B-1(Gender Distribution)

Gender	Frequency	Percentage
Male	20	40
Female	30	60
Total	50	100

The leadership consists of 30 females and 20 males.

Table B-2(Age Distribution)

Age range(years)	Frequency	Percentage
0-20	02	04
21-30	13	26
31-40	12	24
41-50	15	30
51 & above.	08	16
Total	50	100

Table B-3(Gender 2 distribution)

Gender	Frequency	Percentage
Men	15	30
Women	20	40
Youths	13	26
Teen/children	02	04
Total	50	100

A total of 50 respondents from the leadership were used for this analysis, 15 of which were men, 20 were women, 13 youths and two were teens and children.

Table B-4(Academic Qualification)

Qualification	Frequency	Percentage
GCE/SSCE	02	04
Diploma	10	20
BA/B.Sc	28	56
MA/M.Sc and Above.	10	20
None	0	0
Total	50	100

A total of 4% of the leaders have GCE/SSCE, while 20% holds Diploma, and 56% holds first degree, and 20% masters and above.

Table A-5 (Marital Distribution 1)

Marital Distrib.	Frequency	Percentage
Married Male	15	45.45
Married female	18	54.55
Total	33	100

A total of 33 people are married, among who are 15 males and 18 females.

Table B-5(Marital Distribution 2)

Marital Status	Frequency	Percentage
Married male	15	30
Unmarried male	10	20
Married female	18	36
Unmarried female	07	14
Total	50	100

A total of 66% of the leaders are married while 34% are unmarried.

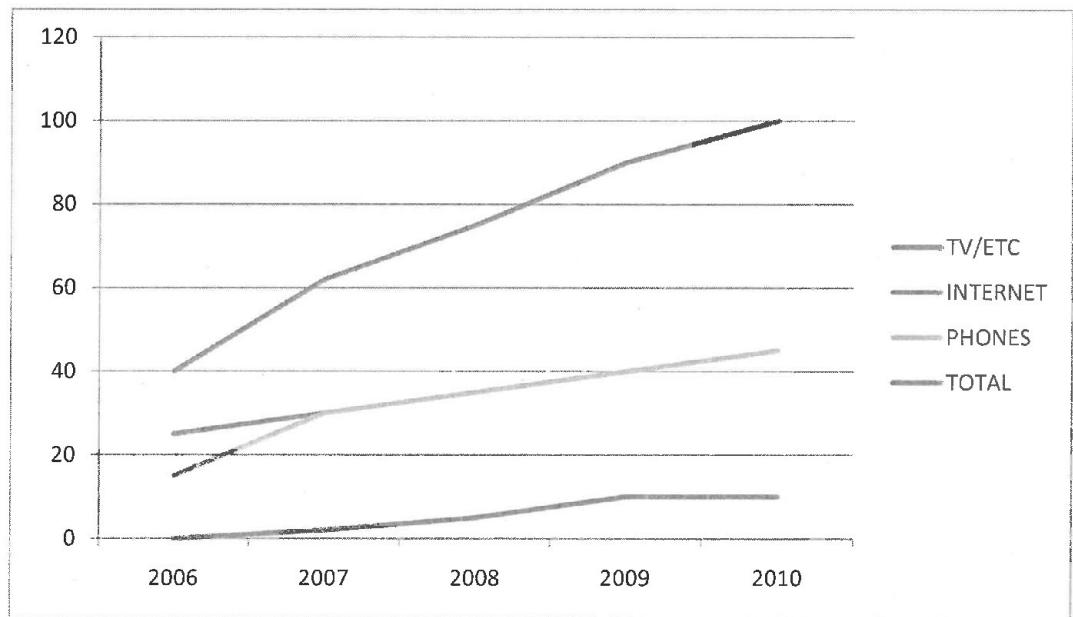
Table B-6 (Rate of acquisition of Electronic Gadgets)

Year	TV/Satellite	Internet	Phones	Total
2001	5	None	2	7
2002	7	None	4	11
2003	10	None	8	18
2004	15	None	10	25
2005	20	None	10	30
2006	25	None	15	40
2007	30	2	30	62
2008	35	5	35	75
2009	40	10	40	90
2010	45	10	45	100

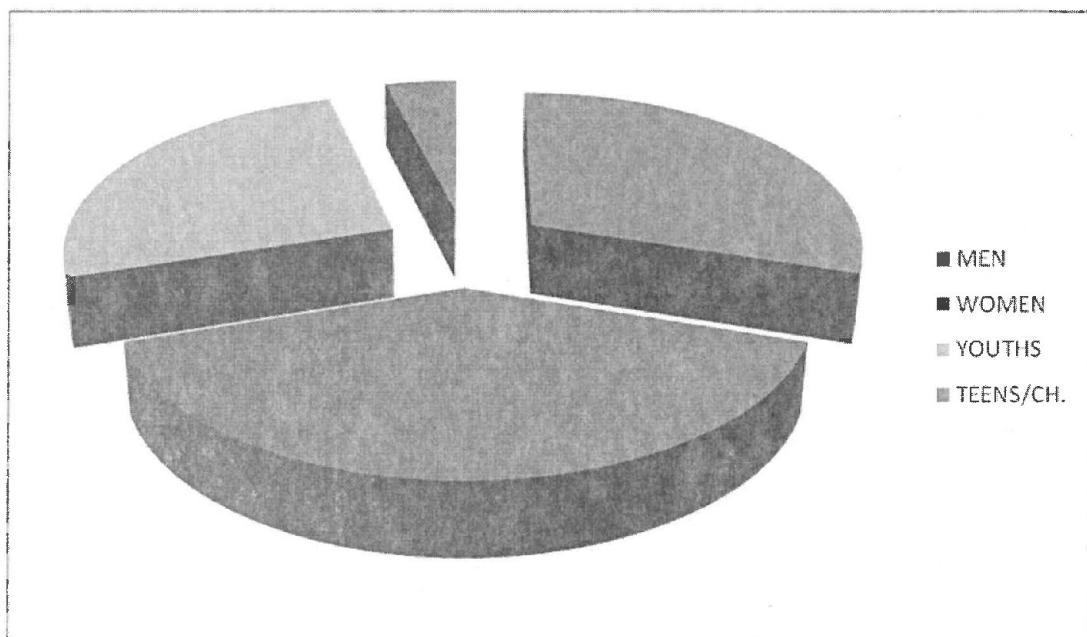
The table shows that between 2001 and 2010 the number of leaders who have acquired electronic gadgets has advanced from only 7 leaders in 2001 to 100 leaders in 2010.

APPENDIX C: GRAPHS AND CHARTS

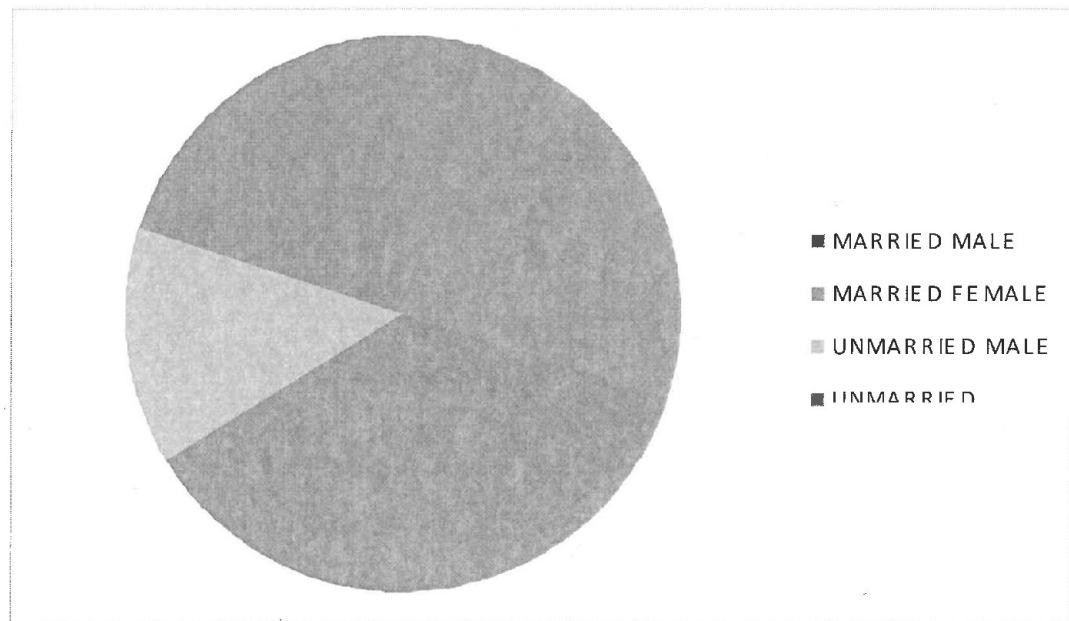
Graph C-1 (Electronic Gadget Acquisition Rate)



A graph representing the electronics and related gadgets acquisition rate for Tidings of Faith Church Leaders.

Graph C-2 Gender 2 Distribution Chart

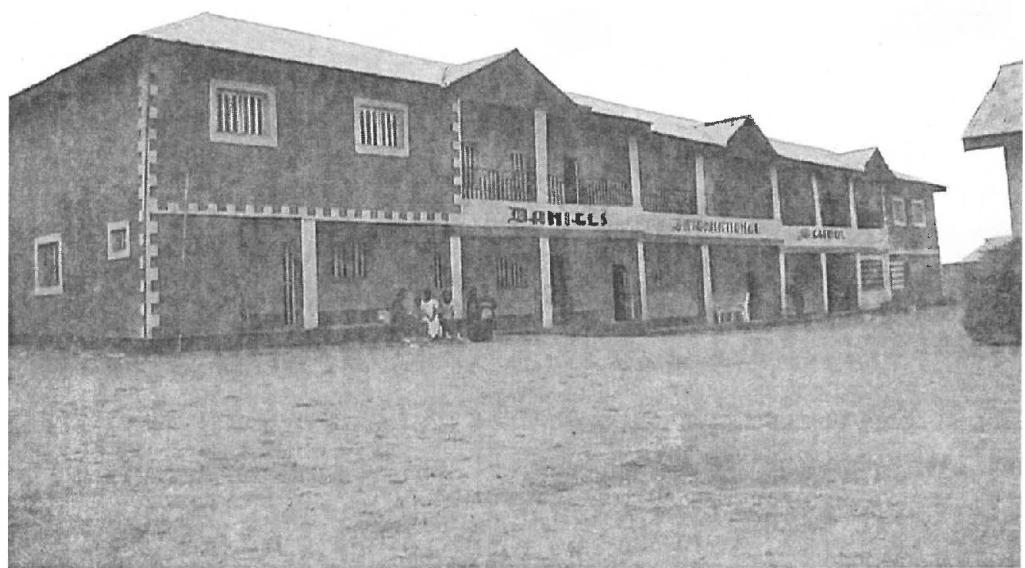
Gender	Frequency	Percentage
Men	15	30
Women	20	40
Youths	13	26
Teen/children	02	04
Total	50	100

Graph C3 Marital Distribution Chart**Marital Distribution Table**

Marital Status	Frequency	Percentage
Married male	15	30
Unmarried male	10	14
Married female	18	36
Unmarried female	07	20
Total	50	100

APPENDIX D: PICTURES

Church Picture: The Tidings of Faith Church Auditorium



Daniel's International School

APPENDIX E: LETTERS

JOSEPH C. IKEH

GORDON CONWELL THEOLOGICAL SEMINARY

BOSTON,

USA.

Sir,

REQUEST FOR INTERVIEW AUDIENCE

I wish to request that you grant me audience for a short interview lasting about 30 minutes in respect of my research on Church Leadership in the 21st Century, in partial fulfillment for the Award of a Doctor of Ministry.

Your kind response will be greatly appreciated.

Thank you and God bless.

Yours truly,

Joseph C. Ikeh.

APPENDIX F: AFRICAN LEADERSHIP STRUCTUREAfrican Leadership Structure

Chief



District Heads



Village Heads



Hamlet Heads



Clan Heads



Family Heads

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VITA

The author of this work is Joseph Chukwudi Ikeh, a citizen of Nigeria, born at the Iyieni Hospital Onitsha in the year of our Lord 1964. He is married to Pastor (Mrs.) Adebimpe Ikeh, and they have three children: Hanani, Junia, and Jephthah.

Ikeh is a University-of-Benin-trained physicist. He also had biblical education at Vision International University Ramona, where he obtained a bachelor of ministry, and obtained a master of arts in church administration at The Evangel Theological Seminary Jos. He obtained admission to the Gordon Conwell Theological Seminary in October 2007, and will be graduating in May 2011. He is currently the Senior Pastor of Glory Chapel, and the president of the the Tidings of Faith Ministries International Inc. with headquarters in Jos, Nigeria.

The author has published the following books:

1. *Beyond the Oil*
2. *My Friend*
3. *Finer Than Gold 1*
4. *Finer Than Gold 2*